THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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EXTRACTS.

Nor deem who to heaven's bliss aspire,
Must win their way through blood and fire;
The writhings of a wounded heart,
Are fiercer than a foeman's dart.
Oft in life's stillest shade reclining,
In desolation unrepining,
Without a hope on earth to find
A mirror in an answering mind,
Meek souls there are, who little dream
Their daily strife an angel's theme,
Or that the rod they take so calm,
Shall prove, in Heaven, a martyr's palm.

And there are souls that seem to dwell
Above this earth. So rich a spell
Floats round their steps where'er they move,
From hopes fulfill'd and mutual love,—
Such, if on high their thoughts are set,
Nor in the stream the source forget,—
If prompt to quit the bliss they know,
Following the Lamb where'er he go,
By purest pleasures unbeguiled,—
——— our God shall own.

Mortal, if life smile on thee, and thou find
All to thy mind,
Think who did once from *Heaven* to *Hell* descend
Thee to befriend:
So shalt thou dare forego, at His dear call,
Thy best, thine all. *Keble.*

We must run glittering like a brook
In the open sunshine, or we are unblest:
The wealthiest man among us is the best:
No grandeur now in nature or in book
Delights us. Rapine, avarice, expense,—
This is idolatry; and these we adore:
Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.
Wordsworth.

He lives,
To whose all-pondering mind a noble aim,
Faithfully kept, is as a noble deed;
In whose pure sight all virtue doth succeed. *Ib.*

But some there are who deem themselves most free
When they within this gross and visible sphere
Chain down the winged thought, scoffing ascent,
Proud in their meanness; and themselves they cheat
With noisy emptiness of learned phrase,—
Their subtle fluids, impacts, essences,
Self-working tools, uncaused effects, and all
Those blind omniscients, those almighty slaves,—
Untenanting creation of its God. *Coleridge.*

PSALMODY.

Let all that vital breath enjoy,
The breath he does to them afford,
In just returns of praise employ:
Let every creature praise the Lord.
Psalm cl. 6.

From the Euterpeiad.

ON CHURCH MUSIC.

Concluded from page 229.

"Omnis spiritus laudet Dominum."

Mr. Editor,—The next topic to which I solicited your attention is the *singing* of the congregation in general. Some writers on Church Music have supposed that it is no absolute command of God that every worshipper should sing in his service; and others again have said, that it is the duty of those Christians who are not found with agreeable voices, to remain silent during the singing, and to make rather melody in their hearts. Without entering into a dispute about the correctness of these remarks, I will briefly prove from the sacred writings, that it is the duty of every Christian to sing the praises of his God; and that the singing of hymns and psalms has also been especially recommended by the primitive fathers of the Church, as well as by the reformers.

St. Chrysostom, in his commentary on the 40th Psalm, says, "that God, knowing men to be slothful and backward in spiritual things, and impatient of the labor and pains which they require, willing to make the task more agreeable, and prevent our weariness, has joined melody or music with his worship, that we might with readiness and cheerfulness of mind express his praise in sacred hymns. For," says he, "nothing can raise the mind, and as it were give wings to it, free it from earthliness and the confinement it is under by union with the body, inspire it with the love of wisdom, and make every thing pertaining to this life agreeable, so well as modulated verse and divine songs harmoniously composed. Our natures are so delighted with music, that even infants at the breast are soothed and lulled to rest by this means." Again he says, "Because this pleasure is so familiar and connate with our minds, that we might have both profit and pleasure, God appointed psalms, that the devil might not ruin us with profane and wicked songs."

From this remark we may learn that music is essential toward the promotion of pious zeal; but in the 98th Psalm it becomes an absolute command. "O sing unto the Lord a new song, for he hath done marvellous things; with his right hand and with his holy arm hath he gotten himself the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the Heathen. He hath remembered mercy and truth toward the house of Israel; and all the ends of the earth have seen the salvation of our God." And since the glory of God is manifested to all lands, ought they not all to join in praising his holy name with instruments and voices? for music is the gift of God, and tends not only to express but to create the affection of joy. It does compose the thoughts, calm the mind, and bring the soul to grateful seriousness; and therefore we find it of as early use in divine worship as any where else.

That it was practised by the early Christians, may be learned from Justin Martyr, who flourished in the year 163. In his Apology to the Emperor Antoninus Pius, he says, "Approving ourselves grateful to God by celebrating his praises with hymns and other solemnities."

Numerous passages might be quoted from the fathers in support of my present argument; but let this be sufficient. It remains now only to be shown that no alteration on this subject was made by the reformers. The language of one of their articles is, "that it is the duty of Christians to praise God publicly by singing of psalms together in the congregation, and also privately in the family. In singing of psalms the voice is to be audibly and gravely ordered; but the chief care must be to sing with understanding and with grace in the heart, making melody unto the Lord. That the whole congregation may join herein, every one that can read is to have a psalm book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read." Bishop Burnet says, "that some poets translated David's psalms into verse, and that it was a sign by which men's affections to the work were every where measured, whether they used to sing them or not."

I would now invite you to consider with me, the abuse which sacred music suffers from the singing of the congregation; and I shall mention first, that there are but very few individuals in a large assembly of worshippers, of whom we have reason to think that they sing according to the command of God, that is, "with the spirit and the understanding also." The clergyman gives out his verses by saying, "Let us sing to the praise and glory of God," &c., and some of the people do arise; it furnishes them with an occasion to gaze through the church, and to direct their eyes toward the organ; others remain upon their seats in various postures, denoting apathy or weariness. The tune does not please them; the poetry is not smooth; the organist plays too loud or too soft; and more such thoughts occupy their attention, which frequently become the topics of conversation in the pew, or on the way from church. But it happens that this kind of worshippers generally know the least of music. It is not with philosophy and science as with other arts; and what can those say of geometry or music who have never studied them? They must either hold their tongues or talk nonsense. Others again, who feel that they have a "spirit" to sing, torture and torment the music for want of "understanding;" while some, with an accurate knowledge of the science, are totally destitute of the proper spirit, and think it not fashionable to sing in church. The choir lead the singing, the organist accompanies their voices, while the congregation, with uncertain steps, follow them; and thus it happens that the exercises frequently become coarse and even ridiculous. The thoughtful and reflecting Christian comes to the conclusion that it would be far better never to sing in God's service than to sing out of tune; that is, not in harmonial concord or agreement. For as concording unity in music is a lively and very significant illustration of God, and of heavenly joys and festivities, so on the contrary jarring discords are as apt an illustration of the wicked one or hellish tortures.

Now I would ask, What excuse have Christians for thus bringing into the sanctuary "the lame or the sick?"—that which costs them nothing? Do they suppose that such a wilful neglect in the performance of their duty would be acceptable to God, and edifying unto men?

We are commanded "to sing with the spirit and the understanding also," and singing implies not only a tunable voice, but skill in music; for music either is or is not an art, or something which nature and instinct do not supply; if it be allowed that *title*, study, practice, and experience, may at least be as necessary to its attainment as to that of a mechanical trade. Who would employ a mechanic, who had not learned his trade? and I doubt whether one could make a shoe, or a suit of clothes, without learning to do so, or serving as an apprentice; and yet in our churches all are to sing, and how small is the number of those who have availed themselves of proper instruction? I think this neglect is altogether inexcusable, as music is such an important part of the Christian service; especially as the facilities for its practice are so great and so easily obtained, and we live in an age when musical talent is so profusely rewarded in every other instance. The Jews, as we are taught in the 1st book of Chronicles, 25th chapter, were instructed to sing: "God gave to Heman fourteen sons and three daughters, and all were under the hands of their father for song in the house of the Lord."

May it not be ascribed to the want of musical talent that so many professed Christians appear gloomy and morose? Luther seems to have thought so when he says "that music is one half of discipline, and a schoolmistress that makes men more gentle and meek, more modest and more intelligent."

I know that some Christians are opposed to music because it regulates the movements of the dance; but I doubt whether we are permitted to indulge in such reasoning. It is indisputable that music is the only one of all the arts which does not corrupt the mind. It may be applied to licentious poetry; but the poetry then corrupts the music, not the music the poetry. We know also that the thanks and praises of men are the noblest incense that can be offered up to God, and yet Christians seem as little disposed to avail themselves of this privilege as if it was of no importance whatever. They learn to read; teach it, perhaps, on the Lord's day, to others; but they do not learn to sing, nor do they make any effort to cultivate and improve their voices. Happy for them that "speaking to one another in psalms and hymns, and spiritual songs, singing and making merry unto the Lord," are not deemed essential to the Christian character in our day.

Would it not be advisable for the congregation to meet together and practice the songs of Sion? The Sunday afternoon or evening might be as profitably selected for this purpose as for any other devotional employment. The tunes would thus become familiar, while the sacred poetry distils truth in the heart; Christians would then sing, not only in church, but also at the daily morning and evening sacrifice in their families. It is certain that nothing so greatly enlivens family devotion as sacred music. It has a soothing influence to wean the mind from those earthly cares which are the "burden of the week;" it relieves weariness, it raises the affections, and is thus an admirable preparative to the solemn exercises that succeed.

Some of the fathers, according to Sir William Temple, went so far as to esteem the love of music a sign of predestination, a thing divine, and reserved for the felicities of heaven itself. We learn at least from the sacred Scriptures, that the most sublime enjoyment of the *blessed* consists in singing eternal praises to the Most High; and I doubt whether man has a right to abstain from so sacred a duty. The royal musician calls upon every one when he says, "Let every thing that hath breath praise the Lord." No infirmities of nature, or want of musical taste, can excuse us from the duty; cherubim and seraphim, the most lofty angels who surround the ethereal throne, the heaven of heavens with all its hosts, the glorious firmament, the sun, the moon, the stars, the visible creation with its dragons and deeps, fire and hail, snow and vapors, mountains and hills, kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children, "Let them praise the name of the Lord; for his name alone is excellent, and his glory above the earth and heaven."

Germanicus.

SCRIPTURAL EXPOSITION.

"Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God."—1 *John* iii. 9.

While the Spirit dwells in us, we cannot sin, that is, it is against our natures, our reformed natures, to sin. And, as we say 'we cannot endure such a potion,' 'we cannot suffer such a pain;' that is, we cannot without great trouble—we cannot without doing violence to our nature; so all spiritual men, all that are born of God, and the seed of God remains in them, 'they cannot sin;' cannot without trouble, and doing against their natures, and their most passionate inclinations. A man, if you speak naturally, can masticate gums, and he can break his own legs, and he can sip up, by little draughts, mixtures of aloes, and rhubarb, of henbane, or the deadly nightshade; but he cannot do this naturally, or willingly, or cheerfully, or with delight. Every sin is against a good man's nature; he is ill at ease when he hath missed his usual prayers—he is amazed if he have fallen into an error, he is infinitely ashamed of his imprudence; he remembers a sin as he thinks of an enemy, or the horrors of a midnight apparition; for all his capacities, his understanding, and his choosing faculties, are filled up with the opinion and persuasions, with love and with the desires of God.—*Jer. Taylor.*

THE MINISTRY.

PREPARATORY STUDIES.

Concluded from page 232.

There is reason to fear, that for a long time the word of God has not been met with this peculiar and specific reverence. Men have been occupied with commentaries, when they ought rather to have been searching the original. Indolence has flattered itself with the idea of arriving at truth in a more compendious way, through the inquiries of other men. Great names have been used to justify this illusion; and men have hoped to enter rapidly into the labors of others, by adopting their conclusions, instead of seeking simply and earnestly for truth, through prayer and study of the Bible. In this way the systems of men, and the opinions of men, if not the commandments of men, have sometimes been taught, instead of the doctrines of Scripture. The truths of revelation have been proclaimed with more of system and less of freedom, than properly belongs to them; and the statement, which in the writings of the commentators retained something of its original strength, has been a still fainter and feebler copy, when taken into the hands of those who proceeded in this way to explain and to apply them. But surely we must be aware that men act in a very different manner from this, with regard to human laws. The advocate does not cite the comment, but the statute: the physician, the artist, refer to the rules of their science, instead of resting on the explanations. They know the value of certainty where authority can be had; and instead of substituting conjectural for ascertained truths, they go to the fountain-head of knowledge, and each desires to be the commentator for himself. But in the study of theology, the reverse has too often been witnessed. The importance of the cases involved, the haste under which the decision was too often to be formed, have induced men to study the record of the Scriptures through the medium of explanations and notes, in order to arrive at its meaning more expeditiously. In this way the real use of the commentary has been forgotten. Instead of being made subsidiary to the original, it has occupied the place of the original. Instead of being the interpretation of the oracle, it has been consulted as the oracle itself; and the consequence has been, that the inferences drawn, and the answers received, have been vague, and cold, and ineffective. A more regular preparation for the ministry, a more serious consideration of its nature and of its duties, might have obviated this evil. A man who had digested the whole body of Scripture, and who from long familiarity had become acquainted with its mind, would never have adopted this mode of resolving his doubts, while the source of truth itself was within his reach. He would naturally have preferred the authority of the word of God, whenever he knew that it might be quoted without danger of contradiction; and would thus have avoided a course which was only recommended by its ease. His statements in this way might have been less guarded, but they would also have been less vague and general: and while practice added correctness to his judgment, it would never have been deficient in that authority, which can only be derived from the certainty of truth.

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Let the student of divinity, then, begin with his Bible, and use that at least as the syllabus of his course, and he will have no want of system to complain of. He will there have the scheme of redemption sketched before him, not by the hand of man, but by the Spirit of truth. Let him be content, likewise, to take what he finds there, as it is, and as he finds it; nor yield to the prurient curiosity which tempts him to pry into that which God has hidden from man. Let him leave the eternity which precedes, and the eternity which is to follow, in the obscurity which belongs to it, nor wish to be wise above what is written. The rising pride of his intellect may be humbled by the limit thus placed on its inquiries. The conviction of his ignorance and weakness may be frequently and painfully impressed upon his mind; he will be unable to gratify his own imagination, or that of his hearers, by a clear detail of the whole of God's purposes toward man; but his walk may be all the safer, and his labors not less fruitful on this account. The message of reconciliation may be urged with as much effect, the blessedness of a holy godly life may be inculcated as forcibly as if he were able to lift up the seals of God's decrees, or to describe, with the faculties of an eye-witness, the things which God has prepared for them that love him.

The diffidence of statement which will naturally follow from this consciousness of limited knowledge, will suit best with the condition of those whom he addresses, and the nature of his own state. The presumption of the self-righteous, the bold speculations of the visionary, the empty curiosity of the mere inquirer, will find no food, no encouragement, in the views which he promulgates; but those who hunger and thirst after righteousness will be fed; those who mourn will be comforted; those who are inquiring the way to Zion, with their faces thitherward, will be directed; those who are sunk in the lethargy of indifference will be awakened; and of all the real servants of God, not one will fail of having his portion of meat in due season. And who shall say that a ministry calculated to produce such fruits as these, is deficient in any essential requisite? Who shall deny that the man, who, dwelling on the truths which are revealed, leaves those which God has reserved to himself, in the shade which infinite wisdom has ordained they should remain in, is a scribe instructed unto the kingdom of heaven; and while he brings forth out of his treasure things both new and old; while he illustrates, confirms, and proves God's present dealings with his people, by the light of those which are past, what does he leave to his people to require, or which of them will fail of receiving his portion in due season?

THEOLOGICAL EDUCATION IN THE CHURCH OF ENGLAND.

[From the (London) Christian Guardian.]

Considering how many of our readers are unacquainted with the actual requirements of either University, it may not be improper to enter somewhat more into detail. In every college, divine service is regularly performed morning and evening, and the young men are required to attend at least eight times in the week. The Lord's Supper is administered every term, at which the students are expected to attend. Recently at least, if not at present, short sermons, or what were called common places, on important theological subjects, were delivered once or twice a week during term; while the statutes render it imperative on all to attend sermons on Sundays, &c., at the University Church. As far, therefore, as divine ordinances are concerned, it is not easy to say what more could be done. The service may in some cases be negligently performed; the chapel may degenerate into a roll-call; the sacrament may be profaned; or the student may absent himself from the sermons before the University, but no general enactments can prevent individual transgression. The same corruption and depravity which prevent a student from profiting by these ordinances, would produce a similar effect under any regulation which could be adopted. So far, however, from the services being negligently or irreverently performed, they are in general conducted with great propriety; in many cases, the heads of houses deem it their duty to attend divine service in the college chapels. The sermons at the University churches are preached by those who have taken the degree of M. A., &c., or who occupy official stations, according to a certain rule; the places of those persons on whom the afternoon sermons devolve, but who decline preaching themselves, are occupied by persons selected by the proper authorities, on account of their supposed superiority in talent and attainment; so that the University pulpits communicate from time to time the views and sentiments of the most distinguished preachers of the day. Nor is it too much to assert, that the discourses there delivered are usually heard with the most marked and serious attention, even when the known and avowed opinions of the preacher differ widely from those of the majority of his audience.*

So much for the public religious instruction and opportunities afforded in our universities; instruction and opportunities continually recurring, and only undervalued because common. There are, however, other advantages peculiarly valuable to the clerical student. In each university and in every college, considerable attention is and has been for many years paid to the Greek Testament. Lectures on one of the Gospels, or of the Acts of the Apostles, are given in most of the colleges, in some instances by the principal or master of the college himself; and often these lectures afford considerable theological as well as critical information. Examinations annually take place on parts of the New Testament at almost every college, and in each university; and though the portion announced may be only one Gospel, yet the questions usually asked require a considerable acquaintance with every part of the New Testament; nor can any individual acquire distinction or ensure academical success, without a considerable acquaintance with the writings of Paley, Locke, Butler, &c.

That, after all, melancholy cases of ignorance occur, is unquestionable. How careless and negligent many are, appears from the simple fact, that, at the last annual examination at Cambridge, no less than *twenty-nine* persons were refused the degree of B. A., on account of incompetence. How many are annually rejected on applications for orders is best known to the examining chaplains. Certain it is, that if those chaplains admit any to ordination who are not intimately acquainted with the Holy Scriptures, they incur a fearful responsibility. We believe that of late years, the examinations for holy orders have in many dioceses been materially improved, though the theological attainments of some of the examining chaplains, to say nothing of their literary acquirements, have not always commanded respect.

[From the (London) Christian Observer.]

The importance of specific clerical education, is becoming every hour more extensively felt and acknowledged. Almost every dissenting community has its theological seminary; the various missionary institutions have similar establishments; and the advanced state of public information, the progress of Socinianism, Popery, infidelity, and literary irreligion, the inroads of extravagance and fanaticism, and the extension of schools of every class, and the general features and demands of the age, as well as the just expectations of pious and well-informed minds, all require high professional as well as spiritual competency in the clergy of the Established Church. And yet to this hour there is no appointed seat of theological training for our clerical candidates. The universities afford the basis of a solid education, and require such a general knowledge of sacred literature as may be expected from lay as well as professional students; but they go no further, and the graduate must glean, where and how he best can, the great mass of what is necessary to the efficient discharge of his sacred function. The word of God says, "not a novice;" but novices, so far as respects any public provision for instruction, must be not a few of our candidates for holy orders; and as the Bishop can ordain only the best he can get, novices are every day thrust into our parishes to take the oversight of souls, and often with less Scriptural information even to compose a sermon, or to follow up the detail of pastoral duties, than falls to the share of many a well-taught national school boy. True it is, that to the blessed influences of the Holy Spirit we must trace up all that is beneficially effected for the conversion of sinners, and the edification of the faithful; but this divine agent is pleased to work by the means which he has himself appointed: and how can we expect his blessing if we systematically neglect them, as we do in one most essential particular, if we admit into the sacred office those who, having never learned, cannot be "apt to teach?"

It is not enough that a young man is even pious and diligent—though these are essential prerequisites, and by divine grace will, in the end, lead the way to larger measures of knowledge and ability—he requires beside these, time to learn, and a suitable teacher to instruct him; and these ought to be amply secured in the ordinary arrangements for the clerical function. Even were it necessary to keep him some months longer than at present, before he receives holy orders, he would still not wait so many years as his Saviour did before he opened his divine commission; but this delay would not be necessary if the whole course of his training at an earlier period were specifically directed to his intended profession.

We do not mean to say that educational training is every thing, or that it will be any thing without higher qualifications. The main basis must be laid in the heart and the affections; and it is a mournful fact, that too many young men commence their ministry with a more slender stock of piety than even of theology; nay, many who really are in the main sincere servants of God, begin with very low and inadequate views of the nature of the ministerial office, and of the heights and lengths and breadths and depths of true religion. But without a basis of solid piety, a firm and sustained devotion, a yielding of the heart to God, and the faculties to his service and glory, there are no materials on which to erect the superstructure either of the Christian or the ministerial character. Yet, even where this foundation is laid, helps and instruction are still desirable and necessary; and a sound theological training should have respect to each class of qualification; taking in the offices of the heart and the understanding, so that both may cooperate to build up the well-furnished scribe in the kingdom of God.

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The examinations of candidates for holy orders were too often, a few years since, disgracefully lax and perfunctory; to remedy which, some prelates have instituted examinations, strict, indeed, and requiring much information and effort, but often, as to the most essential points, of comparatively little practical value. Too much has been expected from what is barely technical; from the tools and implements of the profession, considered in the hard dry character of "a profession." Mr. Raikes* would go far beyond this; and quite sure we are that an examination for orders conducted upon the principles adverted to in this book, would be a far more effectual guarantee for pastoral and pulpit efficiency, than the most rigid inquisition conducted upon a mere scholastic plan, whether classical, critical, or historical. Scholarship is not indeed to be despised, nor is science or elegant literature, or even good taste; and Mr. Raikes' own pages and periods would loudly exclaim against his paricidal act, if he affected to overlook their value; but he evidently feels that these things have been too often put out of their place; and that, strange as it may appear in a Protestant and Apostolical Church, it has become necessary to vindicate the claims of the Bible to be the text book, the manual, and the oracle, of the Christian and clerical student. Every man who is anxious for practical spiritual usefulness, will feel the force of our author's arguments. In so saying, we do not diminish from the claims of our universities, which give that basis of general education which is desirable for the members of every liberal profession. But here their present system stops; they do not profess to make lawyers, or physicians, or divines. The lawyers and physicians are formed elsewhere; but where are the divines formed? What moral hospitals are open for them to walk? What spiritual inns of court invite them to sacred studies? Where are they taught the statute law of Heaven, and the forms and precedents of pastoral theology and practice?

The nearest resemblance to the kind of theological institution which we think the exigencies of the times and the Church demand, may be found in some of the dissenting and missionary establishments, and in the theological seminaries in the United States and elsewhere. The Church Missionary Society's Institution at Islington, with such alterations as might be necessary from the difference between a missionary and an ordinary pastor, would furnish an excellent model. What is wanted, is an institution in which not so much literature (even sacred literature,) is the great object of pursuit, as religion, and the means and habits, under the blessing of God, of diffusing it. We do not ask for a college, but for a clerical family. The daily prayers, the lectures, the public services, the social recreations, the table talk, should all bend, so far as human frailty will allow, one way. Much should be heard of God, and Christ, and redemption, and holiness, and the soul, and eternity; of ministerial duties and personal religion, and all the doctrines and the precepts of the everlasting Gospel. Young men not spiritually disposed to this atmosphere of piety, would shrink from such an institution; but the Church could well dispense with their services, and others of better mind would occupy their place.

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* A more impressive scene was scarcely ever witnessed than that exhibited lately at St. Mary's, Cambridge, during the delivery, by the Rev. Mr. Simeon, of four Sermons on the Holy Spirit. Every part of the church was crowded, while multitudes could not obtain admission, and the most profound silence and attention was exhibited, from the commencement to the close of the discourse. Such has been invariably the case whenever Mr. S. has addressed the University for the last thirty years.

* [Author of the volume reviewed in these remarks.]

MISCELLANY.

THE CASE OF MIRACLES.

In every case of a deviation from that order of events which hitherto we have observed, instead of either questioning the evidence of our senses, or resolutely refusing to receive good and abundant testimony, and instead of supposing that a dissolution of the connexion of cause and effect has happened, we simply presume that some new and unknown cause has come in to disturb the usual course of events. This presumption is the very instrument of all discovery in experimental philosophy. Every new, or unexpected, or inexplicable appearance, (and such are of very frequent occurrence in a course of chemical experiment,) suggests the conviction that an unknown cause is present: then follows the hypothesis which is to guide the way in making fresh experiments, with the view of detecting the hidden power. Now this process is not merely abstractedly reasonable, but has been abundantly authenticated by the actual results of such processes.

If such a case may at all be supposed, as that adduced by the author of these Essays, [Essays designed to subvert the evidence for the miracles of Christianity,] namely, the testimony of many credible witnesses to the fact that a cubic inch of ice remained undissolved when exposed to the heat of a furnace; instead of taking the course which he recommends—that of rejecting, by a violence upon our own convictions, the testimony of a hundred competent and unexceptionable witnesses, we, in the spirit of true philosophy, should first accept the fact *so attested* as indubitable; and should then confidently presume—not that Nature had forgotten her laws in that instance, but that some extraordinary cause was present to intercept the operation of heat upon ice. With the hope of discovering this extraordinary agent, we should rigidly examine all the circumstances of the experiment,—should frame every conceivable hypothesis, and should put each in turn to the test; and if after all we failed in our endeavors, should simply record the fact as unexplained, and bequeath it to the next age, when perhaps a perfected philosophy may clear up this, and many other difficulties.

But now let it be supposed, that the hundred competent persons who have affirmed that, in their presence, ice remained undissolved in a furnace, were to explain the matter, by saying that the water, before its congelation, had been impregnated with a newly-discovered chemical agent, which had the property of converting water into an indissoluble crystal. If this affirmation be also properly attested, then, what inconsistency remains?—none; except on the part of the skeptic, who had declared, in the true style of ignorance, that "nobody should make him believe what he had not seen with his own eyes."

It is scarcely necessary to apply the argument to the case of the Christian miracles. The author of these essays admits, page 268, that our involuntary belief of the uniformity of causation, compels us to suppose that "the admirable appearances of design" exhibited by the material world, have been the production of an "intelligent cause;" and that this cause is "wise and benevolent." Here, then, he affirms and alleges the presence of a cause sufficient, and strictly proper, for the production of the unusual effects spoken of by the witnesses. It is, therefore, no longer necessary either to suppose an interruption of the principle of causation, or to stand aghast, as he would have us, between two incompatible proofs; for the witnesses, whose veracity is granted, (p. 262,) to be established on the ordinary principles of human nature, not only affirm the occurrence of the unusual event, but affirm it in a connexion that renders the entire testimony intelligible and rational. They declare that, to authenticate the doctrine of a future life, He who is the author of life opened the eyes of one born blind; and is not this proposition as reasonable, abstractedly, as the other proposition, "that God formed the eye to see?" On occasion of meeting with such an affirmation, the only question we have to do with, concerns the credibility of the witnesses. It is already admitted, that the same wise and benevolent Being who gives sight to the million at birth, may, if he pleases, afterward grant it to the one who received it not then. "Has he so pleased?" this is the single doubt; and it is to be resolved by application of the established rules of historical evidence.—*Essay on the Application of Abstract Reasoning to Christian Doctrines, p. 139. ss.*

THEOLOGICAL COMMON PLACE BOOK.

We have not often been better pleased than on receiving, lately, from our valued friend, the Reverend Professor Coit, an elegant presentation copy of his new and excellent "Theological Common Place Book, with a copious Index." If we have any fault to find with our brother, it is that he did not give it to us some fifteen years ago, when we were just entered on the field of which he has at once supplied us with a map and memorandum book. We will not say how much that is now lost of the labors of days and nights might so have been rescued, but we feel that with it the studies of one year may be fairly set against any five without it. Resolving henceforward to make it the companion of all our lucubrations, we earnestly commend it to the use of all who are concerned with sacred science:—the advanced, that they may redeem some portion of the time already lost; the beginners, that they may have less to lament as lost.—Its simple but ingenious plan cannot be better stated than in the Preface.

"It is a waste of time to copy passages from authors, whom we may consult when we please. What, then, is the use of a Common Place Book? Little or none for such a purpose. But if we may always *read* the passages we deem important, in a printed volume, as well as in our own hand-writing; can we always *find* just the passages we want? No, most truly, as many have experienced to their sorrow and vexation.—Now to aid one in finding such passages is the simple and benevolent design of the 'Theological Common Place Book.' Its chief use is to consist in its becoming a *general index* to the passages to which a Theologian may wish to preserve a clew. It is intended, not as a reservoir of mere extracts, but for a reservoir of references. Instead of making a reference on the blank leaves of a book, where it may be forgotten, or on loose scraps of paper, which may be misplaced or lost, with this volume at hand, one can place it where it will be safely preserved and always tangible. So far, therefore, will this volume be from consuming time, that it will help greatly to economise it. No one can read, systematically and carefully, in a science of such wide extent and uncounted relations as Theology, and not accumulate references. How shall they be laid up, so as to be producible at a moment's warning, amid a rapid career of thought, and before the vigor gathered and concentrated for the sort of composition, shall (as matter much less ethereal is said to do,) make itself wings and fly away? To the faithful and devoted student, who knows the value of time and the 'weariness of the flesh' in hunting for authorities, this is a very practical and serious question. To such a one, this volume, it is thought, must supply an important deficiency in the apparatus for study, and, it is hoped, will be found adequate to his wants.

"There are also one or two purposes, well worth consideration, which the use of this book may *indirectly* promote.—It may help a student gradually to systematize his acquirements. He cannot enter a reference under a particular head, without recording mentally the bearing and design of the subject which has suggested it, in connexion with some others, perhaps with many. The habit of observing relations and impressing them on the mind is invaluable. It is a tact to which philosophers have not unfrequently owed their eminence.—The mere turning over the pages of this Index, and pausing here and their upon the titles which cover them, will not be without its advantage. It will teach a student that which in this era and country it is so necessary to preceive with clearness and feel with force—THE COMPREHENSIVENESS OF THEOLOGY. Young men are sometimes in a hurry to commence their professional labors. When "the fit is on them," let them resort to this long (and it might easily have been longer) Index, and ask themselves, first, how much they know, and next, how much they *ought* to know, concerning the subjects which its columns suggest.

"*Cambridge, January* 23, 1832."

We are so old-fashioned as to think this last one of the best uses of the book. "The priests' lips," the Scriptures say, "must keep knowledge." Very clearly, then, they must first *get* it. Whatever tends to enforce conviction on this subject, is a great favor done to the Church. Of smatterers in Theology the world will always have enough. There is no danger of the standard being raised or held too high. The deception—common among theological students—we mean the *self*-deception that they will study more and to better advantage when they are in holy orders, does much harm. The "Index" will help to dissipate it, and the author thus approve himself, we trust, not only a student himself, but *the cause of study in others*.—We have only to say further, that the Index is as judicious as it is comprehensive,—and it includes 2000 subjects,—and that the mechanical arrangements of the book are in the highest degree neat, ingenious and convenient. The theological student who uses it with industry will find it a real LABOR-SAVING MACHINE.

Banner of the Church.

Rev. George Crabbe.—Few men of his fame were so little known personally in the literary world;—of simple and studious habits, he confined himself to the retirement of his rectory, to the unambitious fulfilment of his duties, and the education of his family. Mr. Crabbe was born in 1754, at Aldoborough, in Suffolk, where his father held some appointment in the Customs. It is said that he was originally intended for the medical profession, and that he served an apprenticeship to a provincial apothecary. He, however was early won over to the Muses. He came to London at the age of 24, gained the friendship of Burke, at whose recommendation he published, in 1781, his poem of "The Library." This was quickly followed by "The Village," which gained for his genius the high and enviable approbation of Dr. Johnson. In the mean time Crabbe had entered himself at Cambridge, had taken orders, and now accompanied the Duke of Rutland, as chaplain, upon his appointment to the Vice-regal government of Ireland. Through the same patronage he afterward obtained some small Church preferment. Notwithstanding the success which had attended his earlier works, it was more than twenty years before he again ventured on publication, and we remember the no small suprise with which, in 1807, we read a collection of Poems, then wet from the press, by one who, in his associations with Burke and Johnson, seemed to belong to a past age. This work also was eminently successful, and "The Borough," followed in 1810—"Tales" in 1815—and "Tales of the Hall" in 1816. The catalogue might have been enlarged had public encouragement tempted the publishers, for, we believe, a MS. poem has been for many years in the hands of Mr. Murray.

London Paper.

From the Episcopal Recorder.

MISSIONS: CHRIST CHURCH, READING.

Mr. Editor,—Please to notice in the Recorder, that the little Society of Christ Church, Reading, Pa., has raised and expended within the past year, upward of *three hundred dollars* to the support of a Domestic Mission—that of their own interesting parish.

This sum has been realized from the sale of articles made by a few females of the congregation. Gladly would they have done something for foreign objects if they could; but owing to the peculiar state of their Church, and its depression, on account of the removal of families, and its having been for a length of time deprived of services, all their exertions were required to secure to themselves the ministrations of religion.

Their labors, it is believed, have not been in vain. They have seen their parish increased and strengthened, and the means of grace which they have thus endeavored to preserve among themselves, apparently blessed to many.

May their past success incite them to even greater efforts, greater though theirs have already been, than have been made perhaps by any other so small a band.

F. H. C.

ECCLESIASTICAL.

From the Protestant Episcopalian.

OF THE EFFECT OF THE PROCEEDINGS OF THE COUNCIL OF TRENT ON THE QUESTION OF THE EPISCOPACY.

In a late exercise of the present writer, published in the "Protestant Episcopalian," he took occasion to remark, that there was a meeting of the two extremes of Popery and Non-episcopalianism, in opinions derogating from correct views of the subject: by the one, in a denial of episcopal pre-eminence, and by the other, in not resting it on the only ground on which it can be sustained. That taken by the Episcopal Church, is apostolic appointment, which amounts to divine institution. The Council of Trent could never be brought to a determination on the point: it interfering with the views of the court of Rome; which were for the seating of the original authority in the Pope; who is supposed to communicate portions of it to the different Bishops throughout the extent of Christendom. This was a notion which the favorers of it never ventured to bring to a question in that body. A great proportion of its members were ardent on the point of divine institution; but, by artifices which shall be detailed, after having been long kept down by the weight of the Papacy, were at last allured, not into abandonment of their point, but into consent to leave it under the secresy of silence: a very extraordinary issue of the deliberations of an assembly, professedly met for the establishment of truth, and for the extirpation of error.

The design of the present exercise will have been accomplished if, in relation to some questions at this time moved within the Episcopal Church, the minds of any of its members should be guarded against opinions, originated in the source which is now to be laid open to them.

So early as in the year 1646, not long after the beginning of the Council, the question of the divine institution of Episcopacy, was brought under notice by Ambrosius Catherinus, a prominent disputant in it; who contended, that the bishopric instituted by Jesus Christ, was one only, and that the institution of the others was by the Pope. It was at this time, that there began the novel doctrine of the severance of jurisdiction from office. On the supposition of it, there was no use of the Bishops as a distinct order; while the combining of bishops and priests in one order, although with different offices, answered another purpose of the Papacy—the elevating of the honor of the mass; which may be administered alike by priests as by bishops. These opinions had not been known in the early ages of the Church; as is shown by the learned Bingham, Book 2, chap. 1, sect. 1, and by his authorities, cited in his margin.

That the doctrine of Catherinus was adverse to the prevalent sense of the body, is evident from the general complexion of the narrative, and from many facts which followed. The most zealous opposers of it were the Spanish Bishops, who persevered in their course of conduct, to the end of the Council.

In the mean time, the question was often brought into view incidentally in the congregations; which resembled what we call committees of a whole house, in our civil proceedings. But the subject was carefully interdicted from the sessions, in which the decrees were formally propounded and established. Within the proceedings of the sessions, it was impossible for the advocates of the divine institution of Episcopacy to move their claims; because no matter could be discussed, except under the wing of the proposal of the Pope's legates; which would not have been indulged to an opinion so hostile to the views of the Papalins, as the ultra-papal party are uniformly called by Father Paul.

It may appear unaccountable, that this party did not bring the matter before the Council, for the purpose of establishing their own theory of a single prelacy, and of the severance of jurisdiction from order. The reason is, that they dared not to attempt it. Beside the influence of the court of Rome acting on the Council generally, the great mass of the Italian prelates were the creatures of the Pope; many of them were his stipendiaries; and it happened on several occasions, during the continuance of the Council, especially from fear of the present question, that he commanded a new corps to repair to the field of action. The Italian prelates are very numerous, owing to the smallness of their dioceses. Yet, with all these advantages, the court of Rome never endeavored to carry their pretensions under the cover of the proposal of the legates.

Previously to the sixth session, there came on in a congregation the question, Whether episcopal residence* be by the divine law; on which depended the other, whether episcopacy itself be so. The generality of the divines were in favor of it. Catherinus and the Canonists were of the contrary opinion. They were for placing it in the Pope, who instructed the legates not to suffer that matter to be handled any more.

In a congregation before the thirteenth session, sixty-six were for residence by the divine law; thirty-three for its being by human law; and thirty for indecision: there being a majority of six in favor of the first.

It is needless to recite the other occasions manifesting the disposition of the Council, and the determination of the Papal court to defeat it. But at last, both sides had their attention drawn to the coming of the Cardinal Lorain and the French prelates, who had not hitherto been in the Council, and who were known to disapprove of many things; particularly of its not having affirmed the divine institution of episcopacy. The Papal court was alarmed at the threatening danger, and sent up a fresh batch of Italian prelates to meet it. Lainez, the principal of the Jesuits, in order to prepare for the coming storm, pronounced a long and eloquent discourse; resolving all ecclesiastical power into the Papacy, under the commission of the Saviour to St. Peter, "Feed my sheep." The discourse was highly gratifying to the Popish zealots, but was generally disapproved of: so that the legates even forbade the publishing of it; lest there should ensue the evils which had formerly proceeded from the indiscretion of Catherinus.

On the arrival of the French, it appeared that the Bishops were firm in sustaining the divine institution of episcopacy; and that the Cardinal was of the same opinion, although he thought it not necessary to make a declaration to the Council on the point. Soon after his coming, he held an irregular congregation in his own house, in which the question of divine institution was decided in the affirmative.

At this juncture, there took place an event, which gave a new direction to the affairs of the Council, and brought it to a conclusion. In France, the family of Lorain possessed power scarcely less than that of the king. The head of the house, the Duke of Guise, the elder brother of the Cardinal, fell under the knife of an assassin. Another brother, the Grand Prior of France, died about the same time. The queen mother, the King being a minor, wrote to the Cardinal, pressing his return to France, as of importance to the affairs of the kingdom. From this time, his views were directed homeward; but he judged it necessary to the object, that there should be an end of the Council. Knowing that this was near to the heart of the Pope, he went from Trent to Rome, where the very important differences between them were adjusted; and measures were taken for the bringing of all matters to a conclusion. The Cardinal, on his return, pronounced in council a pompous panegyric on the Pope, and entered on his new agency with alacrity. He was aware, however, of his manifest inconsistency, for which he condescended to make an apology; on the ground that nothing effectual could then be done for the removal of abuses, and reserving the work to more favorable times. He had great difficulty, as well with the French Bishops as with the Spanish, on the subject of the divine institution of episcopacy; although he succeeded in bringing them into the compromise of leaving the matter undisputed and undetermined. The Spanish Bishops did not fail to charge him with insincerity in the whole business.

The inferences from the preceding sketch, are,

1st. That the separating of jurisdiction from order, is of Popish origin; with the view of making the Papacy the seat of all power.

2d. That a natural consequence is the making of one order of bishops and priests, although with duties differing in some respects.

3d. That these notions, comparatively modern, have no foundation in the sense of the primitive Church, and are contrary to the provisions of the Churches of England and of the United States; and,

4th. That in the event of resignation of bishops, if unfortunately permitted by our councils, there should be avoided the stain of Romish corruption, rather attempted than accomplished; so that such bishops shall be inoperative, and not left at liberty to make resignation a step either to the worming of some of their brethren out of their places, or to the performing of episcopal acts, which may be the introduction of schism. Of this, no present member of our Episcopal body, ought to be supposed capable; but we ought to be careful not to open a door to corrupt ambition.

The question may occur, Does the resigning Bishop cease to be of the grade of the episcopacy? And if, after yielding to disease, or to exterior necessity, he should resume his agency, with the consent of his former diocese, or of any other, is he to undergo another consecration? The answer is—No; because if it were not for such disqualifications, there laid on him duties, from which he had no right to disengage himself unnecessarily; but after the omission of which, he may, as the case might be, either have recovered his ability, or have returned to a better mind.

The case may be illustrated by that of a person, either taking on himself the promises of baptism in hypocrisy, or afterward renouncing their obligation. It rests on him, whatever may be his opinion on the point. Accordingly, if he should become a sincere professor of religion, he is admitted to the Communion without rebaptization.

It is on a similar principle, that in the case of a degraded clergyman; if he should be readmitted to the ministry, for which however there can seldom be a reasonable cause, there is not a reordination.

These statements are made under the belief that they have a bearing on the present concerns of the Episcopal Church; and that incalculable evils will be the result of the opposite theory, in which the first step is the severance of jurisdiction from order; leaving a resignant bishop in a capacity for all other duties of his former station.

We have, at this time, evidence of what may be the great extent of the abuse of uncanonical consecration. A Presbyter says, that a Bishop, in a valedictory prayer, pronounced over him, uttered words expressive of designation to the episcopacy. The Bishop denies that he used such words, and that such a design ever entered into his mind. Were the Presbyter to believe what he affirms, he would be conscious that he had concurred in an act, in contrariety to as solemn an obligation, as can be taken on the consciences of men. Yet this man, (so at least it is rumored,) on his bare word, has been received as a bishop by a congregation formed for him, in an emporium of England, the second in the kingdom for size and for commerce; and in violation of the rights pertaining to the episcopacy of that country. If imposture of this grade may succeed, how much more specious will the pretence be, if any bishop should confess the having performed the act in his parlor or in his study; although, according to correct principles, it would be equally inefficient.

To him who has penned these considerations, they seem to dictate the maxim, "obsta principiis."

W. W.

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* There necessarily occurred, in reference to divine institution, a combining of the question of the duty of residence, and that of the Pope's dispensing with it, with that of episcopacy generally. According to the claim of the Pope, it belonged to him to commission a Bishop to attend to a certain portion of the flock, whether within the limits of Christendom, or *in partibus infidelium*, in such extent, and under such limitations, including the dispensing with residence, as might be dictated by Papal pleasure. According to this theory, residence, with the exercise of jurisdiction, could not be a necessary attribute of episcopacy. But if this latter be of divine institution, the contrary is an unavoidable inference.

As the legates would never permit the latter subject to come directly under discussion, it was natural for the advocates of it to approach it indirectly, under cover of the question of residence.

MISSIONS--EDUCATION.

NEW-YORK PROTESTANT EPISCOPAL CITY-MISSION SOCIETY.

THE SCHOOL COMMITTEE'S

First Quarterly Report to the Managers.

Required by the IXth Article of the By-Laws.

The IXth Article, Sect. 4th, of the By-Laws, requires that the School Committee "shall present quarterly reports to the Managers."

In compliance with this requisition, the School Committee beg leave to lay before the Managers the First Quarterly Report of the Directors of the Schools connected with the Mission-Church of the Holy Evangelists; being the only schools as yet established by the Committee.

Benj. T. Onderdonk, *Chairman.*

New-York, April 19th, 1832.

Report of the School Directors.

School Directors of the Sunday Schools and Daily Infant School of the Mission-Church of the Holy Evangelists, to the School Committee:—

Your Sub-Committee, with fourteen persons attending divine worship at this station, compose this Board, governed by a code of standing rules, reserving to the missionary of the station all the privileges of a Rector with regard to the schools.

In presenting our First Quarterly Report, it may not be uninteresting to recur to the organization of our schools and follow up their progress, though some facts connected with this subject, are set forth in the First Annual Report of the Board of Managers, and First Quarterly Report of the Executive Committee of the Society.

Extract from the First Annual Report of the Board of Managers.

"A number of persons deeply interested in the success of the Society, and willing to labor, and that too with zeal and diligence, in its behalf, offered their services as teachers. Most of these individuals were already engaged in this work of love, in some one of our city churches. But in leaving their former fields of labor for this new one, they were careful that the stations which they had occupied, should not remain vacant. They promptly filled them, (with a few exceptions;) and thus the other Sunday Schools not only suffered no diminution in the number of their teachers, but the Church at large was much the gainer, by the interest which was thus excited in the Sunday School cause, in the bosoms of those who before were strangers to it. Of the little band of devoted friends, who thus became the first teachers in the Sunday School of the Mission-Church, it is a fact which should not be forgotten, that *six* were from the parish of Christ Church. The teachers immediately commenced their efforts in behalf of the schools, visiting the neighborhood and seeking out proper objects for Sunday School instruction.—Preparatory to opening the schools, they were met by the Bishop; on which occasion he delivered an interesting address, calculated to animate and encourage them in the discharge of their truly charitable labors."

On Sunday, November 20, 1831, the School was opened. It is organized under three divisions—a male, a female, and Infant School department. On the day of opening, there were connected with the male department, beside the Superintendent and Assistant Superintendent, seven teachers and three scholars; with the female, four teachers and four scholars; and with the Infant, a Superintendent, one teacher and twelve scholars;—in all, twelve teachers and nineteen scholars. The Schools have now been in operation five months; the reports of the Superintendents show their present condition.

MALE DEPARTMENT.

The acting Superintendent reports that there are now connected with this portion of the School, twelve teachers and fifty-six scholars: average attendance of teachers for five Sundays, nine; of scholars, twenty-five—morning and afternoon. Five teachers have been admitted since the organization of the School. Nine teachers are communicants. The Superintendent, Darius Wells, has resigned, to co-operate in establishing schools in connexion with the Society. One teacher has left to take charge of All Saints' Church Sunday School. One teacher has left, to take a charge in the Sunday School connected with the Protestant Episcopal Public School; two have been confirmed since their admission; and one purposes to prepare for the ministry. One scholar has been baptized."

Wm. R. Wadsworth,

Acting Superintendent Male Department.

FEMALE DEPARTMENT.

The Superintendent reports in this branch of the School, ten teachers, including the Assistant Superintendent, and forty-one scholars: average attendance of teachers for five Sundays, eight; of scholars, morning, sixteen—afternoon, nineteen. Nine teachers are communicants; two have been confirmed since their admission; one has left the School, and returned to the country. Five teachers have been admitted since the opening of the School. Two scholars have been baptized.

Viola Longworth,

Superintendent Female Department.

INFANT DEPARTMENT.

The Superintendent of this School reports four teachers and one hundred and thirty-eight scholars: average attendance of teachers for five Sundays, four; of scholars, morning, twenty-six—afternoon, thirty-four. Three teachers have been admitted since the formation of this School. One teacher has become a communicant. One teacher has been confirmed. Two scholars have been baptized.

Jane Cochran,

Superintendent Infant Sunday School.

The whole number of children registered in our schools, has been two hundred and seventy-five; thirty have left from various causes; ten have been removed, in accordance with the resolution, not to admit any child from an Episcopal Sunday School, without a regular dismissal.

A number of copies of the Bible, Testament, and Common Prayer Book, have been distributed.

It is to be observed in relation to our schools, that the class of children gathered in by the zeal and patient industry of our little band of teachers, are of a different class from those generally instructed in our parish schools--by far the largest number are children of poor, intemperate, and decayed families; and from their irregular habits of life, a punctual attendance of their children cannot at once be secured; and while it is to this class of children, the teachers are desirous to direct their efforts, they do not feel discouraged from the result of their labors thus far; they cannot but believe that the "Lord hath hitherto helped them;" and resting on his strength and gracious promise, that "the hand of the diligent maketh rich," they are encouraged to persevere; believing it is to the rising generation we must look to extend the privileges of the Gospel, and in a more effectual manner reach the hearts of their hardened parents.

The teachers early perceived the great advantages they would derive from a

Benevolent Fund,

in aiding them to clothe poor and uninstructed children, and thus to bring them into school: and could we follow their footsteps this past winter, or recount to you the blessings they have been able to dispense with this charity, originating through the kindness of a reverend friend to the cause, aided by a number of pious and benevolent individuals,—or place before you some of the instances where the little lambs they have sought have been taken, nearly naked, and clothed, and led to the pure fountain of religious instruction, at the foot of the cross of Christ their Saviour;—no other appeal would be necessary to strengthen their hands. That they do require such aid, we are assured;—their fund is exhausted;—a deaf ear is turned to the appeals for aid;—relying on the bounty of the benevolent, they have exceeded their means, and thus are debarred, until relieved, from aiding their poor and destitute lambs of Christ's flock.

The teachers, not content with dispensing religious knowledge to their charge, have enrolled twenty-five of their children in the public schools.

The schools are frequently visited by the Rev. B. C. Cutler, and a committee from your body.

The school is regularly opened at nine in the morning and two in the afternoon, with the Liturgy for Sunday Schools. The system of instruction is that in use at Christ Church Sunday School, which is nearly that of the Union. The teachers meet regularly on Tuesday evening semi-monthly, for reading the Scriptures, and general conversation on the interest of the schools; and on Saturday of each week, several of the female teachers, aided by many pious and benevolent ladies, meet to prepare clothing for the poor and their children. We are not without hopes that many of our teachers have been blessed in receiving instruction valuable to their immortal souls, while discharging their duties. The neighborhood of the Church is districted and divided between three visiters, who in connexion with the teachers, make a general visitation of the scholars.

Upon the operations and happy influences of this school we could enlarge with much pleasure, but leave it for the present, to notice another department.

THE DAILY INFANT SCHOOL,

Opened February 13th, 1832, is placed under the care of a Board of female Visiters, who have entered upon their duties with much zeal and interest. They have organized; appointed a Directress and Secretary; and one of their number visits the school daily to assist the Superintendent in the discharge of her duties, and direct the interests of the establishment. 138 children have been registered. 70 has been the average attendance for the last month.

From the past, we have every encouragement to expect this noble charity will not become a charge upon the General Funds of the Society.

The encouraging aspect of our operations in this quarter of our efforts, induces us to "hope better things;"—that we shall realize results through the instructions imparted to the young and rising generation, both in attaching them, as they advance in years, to the services and privileges of the Church, and bringing in their parents; and thus essentially aiding the efforts of the Missionary of this and other stations in extending the benefits of our Society.

RECAPITULATION.

The Schools have been in operation five months.

Number of Scholars in the Sunday Schools,	235
" " Teachers " " "	26
" " " Communicants,	19
" " " Confirmed since admission,	5
" " Scholars baptized,	5

One teacher has entered upon a course of preparation for the ministry.

Number of children Daily Infant School,	138
Actual attendance daily,	70

Committing this and all the efforts of the Society to the care of the great Head of the Church, Christ Jesus, and earnestly desiring we may be prospered in our work and encouraged to proceed,—the School Directors respectfully submit their First Quarterly Report to the School Committee.

Wm. R. Wadsworth,

By order and in behalf of the School Directors.

New-York, April 19th, 1832.

COMMUNICATIONS.

For the Churchman.

SUNDAY SCHOOLS OF THE MISSION CHURCH OF THE HOLY EVANGELISTS.

The children in these schools, it is well known, are generally from the families of the extremely poor of the city; and from obvious reasons have been collected and instructed not without difficulty. The indifference of the parents, their inability to clothe their children, and their want of habitual reverence for religious institutions, have proved, as was expected, no inconsiderable obstacles in the way of regular instruction, which just in the same proportion was necessary and important.

The teachers of the Sunday Schools have, in fact, assumed the relation of parents to these poor children;—so far at least as the *soul* is concerned: and it is with no ordinary interest that we see them seeking out these little objects of benevolence, bringing them to Sunday School, patiently imparting religious knowledge, and then taking them by the hand and conducting them to the temple of God, where they learn to worship "Him who is a Spirit in spirit and in truth."

Blessed employment! and rich the reward laid up for all who give a cup of cold water to such little ones!

Familiarity with Sunday School instruction does not diminish our estimate of its importance; and if important for any class of society, how unspeakably important for the most neglected. Language cannot express the importance, nor figures compute the value of such labors among the rising multitudes around us.

Thousands of poor children, particularly in the eastern parts of the city, are growing up in indolence, irreligion, and vice, who, if pains could now be taken, might be gathered by the arm of benevolence, and carried in the bosom of religion, until they have passed the dreadful gulf of youthful temptations.

Will not the thought of this blessed work and its rich reward, induce some of the pious youth of our churches to unite in little bands and establish schools in different parts of the poorer districts of the city?

And may not even the small amount of good effected by the schools of the "Mission Church" encourage those friends of religion who have by their contributions thrown open its doors to relieve the most serious wants of the community?

Let any one of these benefactors take the key of the Mission Church on Saturday, when its school rooms and its holy temple are silent and still, and view the simple preparations which are there visible for saving souls, and if his reflections are at all like the writer's, he will be filled with gratitude and inspiring expectation.

Let him be told,—*that room* for the infant school, holds daily about seventy little children, who are instructed in a familiar and pleasing manner in all useful and saving knowledge:—*this room* holds the Sunday School for the elder children;—twenty-two teachers are here employed twice on Sunday in teaching and praying with from fifty to a hundred scholars:—*that* is the lecture room, which is opened one evening in every week for the parents of these children and others, who may hear the Gospel preached in the simple manner of conversation and exhortation.

Above is the house of worship,—decent, ample, and commodious: three times every Lord's day its doors are thrown open, and from four to five hundred persons enter at each service, to worship God, and to hear the Gospel of his Son. Here is no distinction of poor and rich:—all the pews are free. Every family has a right to occupy the pew it may select.

Let him be told that the altar begins to be visited for baptism, and to be occupied at the holy Communion by increasing numbers, and that the pastor of this congregation is employed to afford spiritual aid and comfort to the poorest inhabitants of this city.

If from such a visit, the member of our city mission does not return home with satisfaction and with hope, his expectations must have been raised unreasonably high. **B.**

For the Churchman.

Messrs. Editors,—At the call of your correspondent, 'Indagator,' I take the liberty of sending you a version of *Bernard's Rhythm*, which may enable your English readers to understand the meaning of the original, but can give them no idea of its spirit. Such as it is, it is at your service.

RHYTHMUS BERNARDI.

Expavesco miser multum,
Judicis severi vultum;
Quem latebit nil occultum,
Nec manebit quid inultum.
Et quis nostrum non timebit,
Quando Judex apparebit,
Ante quem ignis ardebit,
Peccatores qui delebit?

VERSION.

Wretched indeed, I greatly fear
The countenance of my Judge severe;
No secret shall escape his eye,
No sinner shall his vengeance fly.
And who among us shall not fear
When we shall see the Judge appear?
Before whom burns devouring fire,
Who tramples sinners in his ire? R.

DIOCESAN AFFAIRS.

EDUCATION AND MISSIONARY SOCIETY.

The Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, met on Friday evening, April 27th, at half past 7 o'clock, to elect its Officers and Managers.

The Bishop of the Diocese, ex officio President of the Society, presided; and the Rev. J. F. Schroeder was chosen Secretary of the meeting. The following Officers and Managers were then duly elected.

Rev. *David Butler,*	1st	Vice-Pres.,	Troy.
" *Thomas Lyell, D. D.,*	2d	do.	New-York.
" *John Reed, D. D.,*	3d	do.	Poughkeepsie.
" *Jas. Milnor, D. D.*	4th	do.	New-York.
" *John McVickar, D.D.*	5th	do.	New-York.
" *John C. Rudd, D. D.*	6th	do.	Auburn.
Edward P. Livingston,	7th	do.	Clermont.
Thomas L. Ogden,	8th	do.	New-York.
Nathan Williams,	9th	do.	Utica.
Peter A. Jay,	10th	do.	New-York.
Samuel Brown,	11th	do.	Brownville.
William A. Duer,	12th	do.	New-York.

Benjamin M. Brown, Treasurer, New-York.
Rev. H. Anthon, Cor. Secretary, New-York.
Theodore Keese, Recording Secretary, New-York.

MANAGERS.

Rev. Wm. Berrian, D. D., New-York; Rev. William Creighton, D. D., New-York; Rev. Lucius Smith, Batavia; Rev. P. A. Proal, Schenectady; Rev. Jonathan M. Wainwright, D. D., New-York; Rev. Wm. Richmond, New-York; Rev. L. P. Bayard, New-York; Rev. M. Eastburn, New-York; Rev. J. F. Schroeder, New-York; Rev. H. J. Whitehouse, Rochester; Rev. Wm. A. Muhlenburg, Flushing; Rev. R. S. Mason, D. D., Geneva; George Barclay, New-York; Wm. Bard, New-York; Anthony J. Bleecker, New-York; Luther Bradish, Franklin Co.; Thomas C. Butler, New-York; Matthew Clarkson, Flatbush; Cyrus Curtis, Hudson; Robert Gracie, New-York; David Hudson, Geneva; Wm. Johnson, New-York; Charles Keeler, New-York; Jacob Le Roy, Le Roy; Oliver M. Lownds, New-York; Charles Ludlow, New-Windsor; Cornelius Oakley, New-York; Joseph A. Perry, New-York; Wm. B. Rochester, Buffalo; C. N. S. Rowland, New-York; Floyd Smith, New-York; John C. Spencer, Canandaigua; John P. Stagg, New-York; John Stearns, M. D., New-York; Stephen Warren, Troy; Henry G. Wisner, Goshen.

The Managers were "divided, by lot, into three classes, of twelve each," as required by the fifth article of the Constitution.

CLASS I.

To continue Managers, until the annual meeting, A. D. 1833.

The Rev. Jonathan M. Wainwright, D. D., New-York; Wm. Bard, New-York; Luther Bradish, Franklin Co.; Thomas C. Butler, New-York; Cyrus Curtis, Hudson; Wm. Johnson, New-York; Jacob Le Roy, Le Roy; Jos. A. Perry, New-York; Wm. B. Rochester, Buffalo; C. N. S. Rowland, New-York; John Stearns, M. D., New-York; Henry G. Wisner, Goshen.

CLASS II.

To continue Managers, until the annual meeting, A. D. 1834.

The Rev. Wm. Berrian, D. D., New-York; Rev. Lucius Smith, Batavia; Rev. P. A. Proal, Schenectady; Rev. Wm. Richmond, New-York; Rev. H. J. Whitehouse, Rochester; Rev. Richard S. Mason, D. D., Geneva; George Barclay, New-York; Matthew Clarkson, Flatbush; David Hudson, Geneva; Charles Keeler, New-York; Oliver M. Lownds, New-York; John P. Stagg, New-York.

CLASS III.

To continue Managers, until the annual meeting, A. D. 1835.

The Rev. Wm. Creighton, D. D., New-York; Rev. L. P. Bayard, New-York; Rev. M. Eastburn, New-York; Rev. J. F. Schroeder, New-York; Rev. Wm. A. Muhlenburg, Flushing; Anthony J. Bleecker, New-York; Robert Gracie, New-York; Charles Ludlow, New-Windsor; Cornelius Oakley, New-York; Floyd Smith, New-York; John C. Spencer, Canandaigua; Stephen Warren, Troy.

On motion, *Resolved*,

That the Managers be notified to meet at the Protestant Episcopal Press, on Thursday evening, May 3d, at half past 7 o'clock.

Resolved, That the proceedings of this meeting of the Society be published in the Churchman.

The Society then adjourned.

Attest: J. F. Schroeder,
Secretary of the Meeting.

MEETING OF THE BOARD OF MANAGERS.

Pursuant to the appointment of the Society, the first meeting of the Board of Managers of the above Institution was held at the *Press Buildings* on Thursday evening, the 3d May, 1832. The Right Reverend Bishop Onderdonk presiding. In consequence of the resignation of Mr. Theodore Keese of the office of Recording Secretary, to which he had been recently elected by the Society, Floyd Smith was appointed Secretary, pro tem.

On motion, Resolved, That the Board do now proceed to fill the vacancy occasioned by the resignation of Mr. Keese; upon counting the votes, Aaron Ogden Dayton, Esq., was declared to be unanimously chosen the Recording Secretary of the Society.

Resolved, That a committee of five persons, to be named by the President, be and are hereby appointed a committe to prepare a code of By-laws for the government of this Board, and to report the same at the next meeting thereof. William A. Duer, LL. D., Thomas L. Ogden, Esq., Rev. Henry Anthon, and Messrs. B. M. Brown and Floyd Smith, were named as that committee.

Resolved, That the Committee of Arrangements appointed by the Board of Managers of the "*New-York Protestant Episcopal Missionary Society*," be and are hereby continued, until the duties assigned them be fully completed.

Resolved, That the Corresponding Secretary be and is hereby requested to forward to the present auxiliaries of the "New-York Protestant Episcopal Missionary Society" a copy of the constitution of this society, requesting their attention particularly to the provisions of its *fourteenth article*, in reference to the future appropriations of their contributions.

Resolved, That the Corresponding Secretary be requested to prepare a *circular* to be addressed to the several ministers of Churches;—to such lay gentlemen in this diocese as may be likely to take an interest in the affairs of this institution, and to the gentlemen residing in the country, who have been elected officers and managers thereof, requesting their active and efficient co-operation in furthering the great objects of this institution, by procuring where they do not now exist, auxiliaries to the Society, or to either the *Education* or *Missionary Branch* thereof.

Pursuant to the provisions of the Constitution, the Board then proceeded to the appointment of an "*Education Board*," to whose management and supervision will be intrusted all that relates to the *Education Branch*; and a "*Missionary Board*," to whom in like manner will be committed the affairs of the *Missionary Branch* of the Society.

The following gentlemen compose

The Education Board.

Rt. Rev. B. T. Onderdonk, D. D., Pres. ex officio.
Rev. Wm. Berrian, D. D.
Rev. Wm. Creighton, D. D.
Rev. John McVickar, D. D.
Rev. J. M. Wainwright, D.D.
Rev. Manton Eastburn,
Rev. Henry Anthon,
William Bard,
Aaron O. Dayton,
William A. Duer, LL. D.
William Johnson,
Charles Keeler,
Oliver M. Lownds,
Thomas L. Ogden,
Joseph A. Perry,
John Stearns, M. D.
B. M. Brown, *Treasurer*, (ex officio.)

The Missionary Board.

Rt. Rev. B. T. Onderdonk, D. D., Pres. ex officio.
Rev. Thomas Lyell, D. D.
Rev. James Milnor, D. D.
Rev. William Richmond,
Rev. John F. Schroeder,
Rev. Henry Anthon,
Rev. Lewis P. Bayard,
George Barclay,
Anthony J. Bleecker,
Thomas C. Butler,
Robert Gracie,
Peter A. Jay,
Cornelius Oakley,
Charles N. S. Rowland,
Floyd Smith,
John P. Stagg,
B. M. Brown, *Treasurer*, (ex officio.)

Resolved, That the proceedings of this Meeting be published in the Churchman.

Resolved, That when this Board adjourns, it will adjourn to meet again on Wednesday evening, the 9th May, at the *Press Buildings*, at half past 7 o' clock.

Adjourned.

Floyd Smith,
Secretary, pro tem.

THE CHURCHMAN.

SATURDAY, MAY 5, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Psalmody.—We take occasion to repeat the notice, that the essays of "Germanicus," under this head, were prepared for another periodical, and thence transferred, at the author's suggestion, to the columns of the Churchman. With their spirit and bearing, on the whole, we are much pleased, and think most of their observations and suggestions called for by the prevalent gross and very censurable neglect of psalmody in our congregations generally. Occasionally, however, remarks are made which we are by no means prepared to sanction with our authority; and arguments and illustrations are employed, and suggestions offered, which savor more of the original vehicle of publication than of the tone and character of our pages. For these, we take it for granted, every sensible reader will make due allowance; and we further trust, that our readers generally have too much good sense and proper spirit to make individual *mis*-application of remarks called forth by general delinquency, and designed to have a general bearing. In the essay given in our present number, "Germanicus" passes censure which we think, to speak gently, *full strong enough;* and while we have not a few doubts as to the opinion of the fathers quoted from Sir William Temple, we wholly dissent from the proposed desecration of the Lord's day by congregational practice of sacred music, *as an art.*

Theological Education in the Church of England.—Under this head we have appropriated a part of our present number to some extracts from reviews in the late English periodicals, of *Remarks on Clerical Education, by the Rev.* H. Raikes, A. M., *Chancellor of the Diocese of Chester*. The work itself has been some weeks in our possession, and has furnished our readers with the article on 'Preparatory Studies,' to-day concluded. It is deserving of great praise, as an earnest and eloquent appeal to public opinion for the elevation of the standard of ministerial qualifications. No better proof could be given of the need existing for such an effort, than the limits by which Mr. Raikes is willing to bound his most sanguine expectations. Two years spent in faithful study of the Scriptures, and preparation for pastoral cares, seem to him to be almost an extravagant demand. Yet who that has at all entered on the pursuit—'primis labiis gustavit'—does not feel that *seven* years would be little enough for any thing like adequate preparation for the ministerial office, even allowing the full advantage of a previous four years' course of collegiate studies?—It must be highly gratifying to the American Episcopalian, to learn that in this effort to raise the standard of theological education in the mother Church, the yet infant institutions of his own Church are appealed to as examples and incentives to emulous imitation. The course of study in our General Theological Seminary is honorably mentioned by Mr. Raikes as such as he would wish, yet scarcely seems to hope to introduce; and has been placed entire in an appendix, as a recorded model. While our transatlantic brethren almost envy us the possession of such an institution, shall we suffer it to languish for want of liberal endowment? We trust that the returns to the circular of its Trustees, lately placed upon our pages, will preserve us from such deep disgrace.

Professorship of Poetry in Oxford.—The extract from a friend's correspondence given in our last, contained an expression of doubt whether the Rev. H. H. Milman might not have been displaced from this situation in consequence of the publication of his 'famous' History. Such is not the case. We learn from the British Critic for January, that Mr. Milman's "full term of ten years (the longest period allowed by the statute) had expired."

From the same source we derive the information that Dr. Cardwell, Camden Professor of Ancient History at Oxford, has succeeded to the Principalship of St. Alban's Hall, vacant by the resignation of Dr. Whately, now Archbishop of Dublin.

Bacon's name should not have been displaced by that of *Burns*, in the enumeration of '*British philosophers*,' in our last.

Sunday School Books.—The following proposition was lately made by direction of the Executive Committee of the Protestant Episcopal Sunday School Union, and announced to the Clergy of our Church generally, in a printed circular. It has not been unnoticed,—and the Committee who subscribed the circular are not willing to utter the language of complaint. Yet in the discharge of the same responsibility, a sense of which has been their motive in all their public appeals for aid, they have requested us again to direct the attention of our readers to the proposed

METHOD OF SUSTAINING THE PUBLISHING FUND OF THE SOCIETY.

It is

"That each *Protestant Episcopal* clergyman *in the United States*, having charge of a parish, *should* have an annual collection *in the church thereof, or a* sum raised *by such other mode as may be deemed expedient, which sum, upon being transmitted to the Treasurer of the Union*, shall pass to the credit *of the Church making the contribution, and be* refunded, to the full amount, in *such* books *as may be ordered from time to time.*"

Of the circular, and its object, the Reverend Editor of the (Auburn) Gospel Messenger remarks, "The subject is one of vast importance; the appeal, though importunate, is not unreasonable,—it is the importunity of those who devote great care to a very valuable department of our Church institutions, and they merit a more cordial and vigorous support than they receive."

Twenty Dollars has been passed to the credit of St. Stephen's Church, Pittsfield, Mass.; Five Dollars, to the credit of the Rector of Trinity Church, Newtown, Ct.; and Twenty-five Dollars to the credit of St. Peter's Church, Philadelphia;* sent to the Treasurer of the Union in compliance with the above proposition. The Society is steadily proceeding in the redemption of a pledge lately given, "to publish at least one volume of a 'Protestant Episcopal Sunday School and Juvenile Library' monthly."—There are now for sale at the Depository twenty-one volumes of this series;—(including the Family Visiter and Children's Magazine) as advertised on this page.

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* See *Acknowledgments* in our fourth column.

LITERARY.

Works of the Rev. Robert Hall, &c., in three volumes. J. & J. Harper, 1832. Volume Second. 8vo. pp. 488.

This second volume (comprising, like the first, *two* volumes of the English edition,) contains the political and miscellaneous productions of Hall—principally reprints of single tracts, essays, reviews, prefaces, speeches, and letters. A small portion, (consisting of Fragments on Village Preaching, Toleration, &c., and two or three lesser pieces,) is published for the first time.

The subjects treated in this volume are, perhaps, better suited to command general interest than the pastoral and controversial materials of its predecessor. With us, however, they have less value, though no whit inferior in sound judgment, strong argument, or lucid illustration. Hall could not divest himself of his superiority, be his topic what it might; and his talents command our admiration even when bestowed on themes least adapted to call forth our interest or sympathy.

The Biblical Repository: conducted by Edward Robinson, Professor Extraordinary of Sacred Literature in the Theological Seminary at Andover. Andover, Flagg & Gould: New-York, J. Leavitt. Quarterly—$4 *per annum*. pp. 216 in each number.

We understand that the patronage of this work needs increase, and that efforts are now making for that purpose. We have found, and expect to find, in the Repository, opinions and interpretations at variance with those views of divine truth which have made us Episcopalians. Yet the work, as a whole, claims our decided approbation, for its tendency to awaken and foster the search for Scriptural truth, and to extend the knowledge and practice of those principles of sound interpretation, which, under the influence of the Spirit, must, if any thing can, bring the nominal Church of Christ to unity of faith and practice. On this account we gladly render it our voluntary aid, and express the hope that no Episcopalian clergyman who can afford it, will neglect to avail himself of the helps to an attainment of 'the mind of the Spirit,' which he will find in no mean quantity, in Professor Robinson's ably-conducted magazine.

English Synonymes, with copious illustrations and explanations, drawn from the best writers. A New Edition, Enlarged. By George Crabbe, M. A., &c. 8vo. pp. 535. Harpers, New-York.

The value of this work as a help in composition, particularly where there is little time for recollection or correction, is such as to have secured it a place upon the table of most persons who are called on often to commit their thoughts to paper. Its use may be recommended, provided it be not made a substitute for that study of good authors, without which a just and ready perception of the force of language, and of its varying shades of meaning, cannot be thoroughly attained. The selected authorities, given in the same manner as in Johnson's Dictionary, are of importance. The present edition is from the London Quarto, and is far preferable to those which have preceded it; 'the alphabetical arrangement of the words is exchanged for one of a more scientific character, arising from their alliance in *sense*, or from the *general nature of the subjects;*' (a copious index being prefixed for the purpose of facilitating reference;) an improvement which renders the work far less injurious to the mental habits of young writers. Other alterations of importance have been made in this edition by the author.

The Child's Christian Spelling Book. By a Teacher.

"Each lesson entitled Lessons for Infant Sunday Schools; containing a new and simple method of instruction. A picture is first presented, which is intended to give the subject of the lesson. Then those words that are used in the relation of it, are arranged according to the number of *syllables* in each word, which is divided agreeably to its pronunciation. Every word in the Spelling Lessons being associated, and the whole with the subject. These words may also serve as elliptical reading lessons; *i. e.*, the pupil may be required to supply the words omitted."

"*Lesson I. The Parable of the Prodigal Son,* four pages, folio; on one side, for pasting on cards, with a cover."

The explanatory title conveys a just idea of the nature and design of this work. Miss Oram, its compiler, is well known as an indefatigable and talented friend of youth, well able to accomplish the plan she has devised. Her intention is to supply materials for conveying a correct knowledge of language, in which there shall be found nothing unseemly, profane, or in anywise likely to produce or impress undesirable associations in the tender mind. With close attention to all the minutiæ of syllabification, arrangement, &c., (things of vastly more importance than 'the many' imagine) she will combine a systematic development of scriptural truth, by means of judicious extracts, accompanied with questions, hints for explanation, and appropriate hymns. We wish the project the good success it deserves. To infant schools and junior classes it must be of no small service.

The Oneidas at Green Bay.—The meeting noticed in our columns of last week, called for the purpose of aiding the New-York Indians at Green Bay in obtaining the services of a Missionary—was held, pursuant to notice, on Monday evening, 30th inst., in Christ Church in this city. An adjourned meeting for the same object will be held at the same place on Tuesday evening next, 8th May, at half past 7 o'clock P. M.

NOTICE.

☞ An adjourned meeting of the *Board of Managers* of the "*Education and Missionary Society of the P. E. Church in the State of New-York*," will be held at the "Press Buildings," on Wednesday evening, the 9th instant, at half-past 7 o'clock.

The punctual attendance of the members resident in the city, and of others to whom it may be convenient, is particularly requested.

By order. Floyd Smith,
Secretary pro tem.

OBITUARY.

Died, at Great Barrington, Mass., on the 9th ult., in the 48th year of her life, Miss Laura Sprague, after a long and afflictive illness. She was a professor of Christianity, and conscientiously attached to the communion of the Episcopal Church. While lingering in the slow but painful progress of her disease, the "life of God" in her soul seemed to sustain her spirit. Through faith, she possessed her soul, endured in patience as seeing him who is invisible, until the pulsation of life ceased, and her eyes were closed in death. Such was the end of a Christian life. May the living lay it to heart, and prepare to meet their God.

INTELLIGENCE.

DOMESTIC.

Confirmations.—On Sunday, the 22d ult., the Right Rev. Bishop Brownell administered the holy rite of Confirmation, in Grace Church, Saybrook, to 10 persons. On Tuesday, the 24th, in Essex Borough, to 3 persons. And on Wednesday, the 25th, in East Haddam, to 17 persons. *Epis. Watchman.*

Clerical Changes.—The Rev. Mr. Steele has resigned the charge of Grace Church, Saybrook, and confines his labors, for the present, to the parish of St. John's Church, Essex Borough.—*Ib.*

College Record.—*Kenyon College.*—On Wednesday 18th ult., it being the close of the winter session, an exhibition of the Senior and Junior Classes was held in this institution. The pieces were written with ability, and had considerable variety in point of subject and manner. We were not a little gratified at the distinct recognition, which marked each performance, of the importance of Christian principle to the well being of man, socially and individually considered. This is as it should be. The speakers and their performances were as follows: 1st. Oratio Latina—Restoratio Literarum, D. Davis; 2d. Oration—The Character and Influence of Bacon's Philosophy, A. T. Bowie; 3d. Oration—Ireland, her grievances and their redress, W. A. Hoey, excused; 4th. Oration—The Responsibility of Americans to their own Government and the World, J. D. Cummins; 5th. Oration—Instability of Governments, W. D. Wilson; 6th. Oration—Our Country—W. B. Hooke; 7th. Oration—The Moral Influence of Classical Education, S. A. Bronson; 8th. Dialogue—Written by J. Denison—The Superiority of the Present Age, and the Probability of Future Improvement, E. M. Phelps and J. Denison; 9th. Oration—Every Man the Maker of his own Fortune, E. M. Phelps; 10th. Oration—The Peace Society, J. L. Minor.—*Gambier Observer.*

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, April 19, 1832.

The subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union*," gratefully acknowledges the receipt of *Twenty-five Dollars*, remitted by the Sunday School of St. Peter's Church, Philadelphia, to be returned in books.

Floyd Smith,
No. 12 Maiden-lane.

The Treasurer hopes that an ample apology for the insertion of the letter accompanying the above remittance, without authority, will be found by the contributors in the very important fact, that it would be impossible to express more fully, in brief terms, the reasons for a course of policy on the part of auxiliaries, which if *generally adopted*, would place at the disposal of the Executive Committee an amount of funds, sufficient to enable them to prosecute with the greatest efficiency the important objects of the "Union," while the contributors would be *perfectly certain* of an *adequate return in books*, for all sums so remitted. The example of St. Peter's, Philadelphia, is earnestly commended to the imitation of all the schools in connexion with the "Union," to an extent corresponding with the means of each.

"*Philadelphia, April* 16.

"*To Mr. Floyd Smith,*

"Sir,—At a meeting of the teachers of the Female Sunday School of St. Peter's Church, held during the last week, the Protestant Episcopal Sunday School Union having become the subject of conversation, the idea was suggested that were we, instead of paying at intervals trifling sums, either to the Union or its Depository, to advance what money would probably be expended in books through the course of the year, we might perhaps more efficiently assist that institution to carry into effect its designs of benevolence and extensive usefulness. A deep sense of the importance of the Union, and a feeling of gratitude for the advantages we have in various ways derived from it, induced us immediately and cordially to adopt this plan. It was calculated that twenty-five dollars would be required for books: we accordingly transmit to you this sum, happy if even in a slight degree we can contribute to aid a cause so peculiarly dear to us as Episcopalians and Sunday School Teachers.

Yours Respectfully,
——— ———,
Sec'y of the Female S. S. of St. Peter's Church."

CITY MISSION.

The subscriber acknowledges the receipt of the following for the Library of the Mission-Church of the Holy Evangelists:—

From Wm. Bard—
Josephus, 2 vols.—Bp. Hobart's Sermons, 2 vols.

J. McVickar.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of "*The Education and Missionary Society of the Protestant Episcopal Church in the State of New-York*," acknowledges the receipt of the following: viz.

1832.
May 1. Received of the Rev. John McVickar, D. D., to constitute himself *a Patron* of the Education Branch of said Society, and credited to the Permanent Fund thereof, $100

Benj. M. Brown, *Treasurer*,
61 Water-street & 128 Bowery.

4th May, 1832.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 3d, from the following persons, viz:—

Rev. Paul Trapier, *remit.*—Rev. C. S. Hedges—George Carr Grundy, one parcel, *remit.*—E. Hunt—Rev. James D. Carder—E. R. Bascom—James L. Hosford—Charles C. Lathrop, *remit.*—S. Babcock, *remit.*—Reuben T. Thom—Wm. M. Morison—Rev. Robert W. Goldsborough, *remit.*—Rev. John P. M'Guire, *remit.*

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending May 3d, to the following persons, viz:—

S. Hall, Newbern, N. C., one parcel, per schr. Select—J. L. Hosford, Albany, one parcel, per steam-boat Ohio—Joshua Skinner, Boyds Neck, care of N. Williams, Elizabeth City, N. C., one paper parcel, per schr. Past Master—James Bailey, Plattsburgh, per tow boat Ohio.

SITUATION WANTED.

A Student of the Episcopal Theological Seminary wishes for a situation as a Teacher of youth. A line addressed to W. G. and left at this office, will receive immediate attention.

May 3d, 1832.

PEW No. 43 in Christ Church, Anthony st., for sale;—situated on the middle aisle, and fronting the Chancel; possession immediately. Apply at 45 Cherry-street, or 281 Broadway, opposite Washington Hall.

MISS GILBERT'S
BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert continues her School at 113 Bleecker-street, (near Le Roy Place,) an airy and elevated situation, suitable to the accommodation of pupils from the country, and in the summer months from the more densely settled parts of the city.

The rudiments, as well as the higher branches usual in female education, are taught—the French Language and Drawing by the first masters; and Music, vocal and instrumental, by herself.

Terms made known on inquiry, and the most respectable references given, as (by permission) the Rev. Mr. Hawks, Rev. Mr. Cutler, Dr. S. Moore, Samuel Ward, Jr., Leonard Kip, George Shipman, Ogden Edwards, John Colt, Esq., and others, whose children have been at her school.

☞ The next quarter begins on Tuesday, the 8th May.
New-York, April, 1832. 4w

HARTFORD ACADEMY.

The second term of this institution will commence on the 3d of May. The course of instruction comprises all the usual branches of English education, together with the classical studies required to enter college; either, or both of which, may be attended to, at the option of the pupils.

The domestic department is superintended by a matron, assisted by her daughter; by whom the most careful attention is given to the morals, health, and comfort, of the younger pupils.

The instruction and government of the youth are committed to Mr. J. Lyman Clark, A. B., a graduate of Washington College, who has been long accustomed to the business of instruction; and to whom all letters relative to the admission of pupils may be addressed. Other teachers will be appointed as soon as their services are required.

Price of tuition, board, washing, fuel, and lights, for pupils

Under ten years of age, $125 per annum.
Over ten years of age, 150 per annum.

For tuition in modern languages, a separate charge will be made.

The pupils will be required, as in other institutions, to furnish their own clothing, beds, bedding, and towels, together with books and stationary, and medical attendance when sick. All other expenses are included in the prices above named.

Reference may be made to the Right Rev. Bishop Brownell, and to the President and Faculty of Washington College.

EDUCATION.

The Spring Session of the Brooklyn Collegiate Institute for *Young Ladies* commences on the first of May. Board, Tuition, &c., $50 a quarter. The ornamental branches the usual extra charges.

April 18. 4w. I. & J. L. VAN DOREN.

SELECT ENGLISH AND CLASSICAL
BOARDING SCHOOL.

By the Rev. Clarkson Dunn, Rector of Christ Church, Newton, Sussex Co., New-Jersey. Small boys preferred. Charges very moderate.

COLLEGIATE SCHOOL
No. 76 Varick-street.
Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
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The Departing Glory.—The following exquisite lines, from the muse of Mrs. Hemans, seem to be founded upon a remarkable passage in Josephus, who is followed by Tacitus, describing the portentous events that preceded the destruction of Jerusalem. Both of these historians speak of the extraordinary voice which issued from the inmost part of the temple—*Let us depart.* Tacitus thus epitomizes Josephus, in speaking of the fearful signs that foreboded the catastrophe—"Prodigies occurred; armies in conflict appeared to rush through the heaven; weapons seemed to glitter; the temple appeared to be on a flame with fire issuing from the clouds; and a divine voice was heard, that the Deity was quitting the place; and at the same time there was a great motion as of his departure."

Christian Index.

LET US DEPART!

Night hung on Salem's towers,
And a brooding hush profound
Lay where the Roman eagle shone,
High o'er the tents around—

The tents that rose by thousands,
In the moonlight glimmering pale;
Like white waves of a frozen sea,
Filling an Alpine vale.

And the temple's massy shadow,
Fell broad, and dark, and still;
In peace, as if the Holy One
Yet watch'd his chosen hill.

But a fearful sound was heard
In that old fane's deepest heart,
As if mighty wings rush'd by,
And a dread voice raised the cry,
"Let us depart!"

Within the fated city
Even then fierce discord raved,
Though through night's heaven the comet sword
Its vengeful token waved.

There were shouts of kindred warfare
Through the dark streets ringing high,
Though every sign was full which told
Of the bloody vintage nigh.

Though the wild red spear and arrows
Of many a meteor host,
Went flashing o'er the holy stars,
In the sky now seen, now lost.

And that fearful sound was heard
In the temple's deepest heart,
As if mighty wings rush'd by,
And a voice cried mournfully,
"Let us depart!"

But within the fated city
There was revelry that night;
The wine-cup and the timbrel note,
And the blaze of banquet light.

The footsteps of the dancer
Went bounding through the hall,
And the music of the dulcimer
Summon'd to festival.

While the clash of brother-weapons
Made lightning in the air,
And the dying at the palace gates
Lay down in their despair.

And that fearful sound was heard
At the temple's thrilling heart;
As if mighty wings rush'd by,
And a dread voice raised the cry—
"*Let us depart!*"

TALES FROM REAL LIFE.

THE LAYING OF THE FOUNDATION STONE.

"Consider now from this day and upward—from the day that the foundation of the Lord's temple was laid, consider it—from this day will I bless you."—*Haggai* ii., part of the 18th and 19th verses.

It is Easter, beautiful Easter. The time in all the year when nature's types most clearly shadow forth the realities of the Christian dispensation. For the first butterfly has burst from its grave clothes, and is gone up toward heaven in the light of this season; and look! a thousand blossoms hang on branches that were to all appearance dead last week—nay! that but a fortnight ago, (so changeful is our climate,) were bending beneath a heavy mass of snow; and see how the chestnut buds, wrapped up as they were by God's own hand with "inimitable art," fold within fold, the blossoms carefully concealed between the delicate closed leaves, and those again covered in a substance softer than the finest wool, and then altogether sealed up in a "case russet and rude," but varnished with odoriferous gum,—see! they have heard the voice of God in the garden in the cool of this day; now, alas! man too often hears it not, but they have heard, and they burst their cerements and spring forth in beauty, exulting in the life He has renewed to them; and the primroses are up, round the foot of the old cross; and the daisies and cuckoo flowers are awake too, and rising out of their graves under every hedge, tell each other and man a tale of hope and the resurrection.

It has been altogether a fine Easter, from the time when the last storm drifted away on Sunday morning, just as we set out for the distant church to which we were unexpectedly summoned. The sunshine burst through the clouds, and lit up many an east window, and shone on many a white linen vestment, and table cloth; and gleamed on many a plate and chalice, meetly arranged that day, for our Church's highest festival; and streamed, like "faith touching all things with hues of heaven" on many a group of communicants, and on us, as we knelt on the gray stones worn by the worshippers of centuries; beneath one of which rudely sculptured with the figure of his staunch hound and his cross bow, rests the last forester of the king's wood. It was a pleasant Easter Sunday, for in the afternoon we worshipped again with those most dear to us, and in the place hallowed to us by thoughts of the living and of the dead; and the sun set brilliantly, and the following days were bright too, clear sunshine, and fresh air; but in the middle of the week it was not so fair; and toward yesterday evening the old weather-cock,—who I beg leave to observe in vindication of his character, which is generally much traduced, unlike others who are carried about by every wind, he always faces the storm:—the old weather-cock, who is a particular friend of mine, for beside that we once had an interview on *terra firma*, when he came down to be gilded, he stands where he can always amuse me with his motions as I sit in my place at dinner:—he, I observed yesterday, was gravely and gradually turning himself, to consider certain indications of rain in the south-west; and I noticed them also, for they came between me and a scheme of pleasure which we had formed, and they gathered and darkened, and when night came, not a star was to be seen; and when I rose this morning,—the very day I had hoped to see so fresh and shining,—Oh! how mild, and misty, and quiet, and drizzling it was.

We were sorry, but the laying of a foundation stone for a new chapel within our own boundary, is a sight not to be seen every day; and a sermon is to be preached in the old-fashioned gothic church at the most distant part of the forest, which we have never seen; and if it would clear up, what a pleasant expedition it might be. And it did look likely enough to be clear at one time, and "it has ceased raining," we said, as we stood on the step at the front door. No, there are heavy drops falling still. Only from the eaves though, or from the old cherry boughs, as the blue titmouse, or the gay chaffinch springs from one spray to another, in search of the minute insects which nature has hidden there for their provision. Really, I do not think there will be much rain; there is a light behind the dark fir trees, almost like sunshine; we will take umbrellas and set out—white gowns and white stockings can be washed, luckily.

So I suppose the kind-hearted market-women thought, as I crossed the green by the leaping stock, where they were resting with their baskets; for as I passed and wished them good morning, one of them looked compassionately at my white clothes and then at the mud, and said civilly, "Most a wonder you don't wear pattens, ma'am." But I am soon tired in pattens, and we were setting out for a very long walk, over many a stile, and up and down many a steep, and many a heavy ploughed field. Our path lay first down the lane to which I introduced my reader, when I told old Samuel's story; and the hedges are looking beautifully green now, and the primroses in the willow bed are in blossom, but we have no time to stay and look at them. We get over the first stile, and straight across to the coal mines. Oh those great steam engines, how they disfigure our landscapes. What frightful volumes of smoke, and what an unnatural stream of steaming water, and what a deafening noise! Oh! a tasteless man he must have been, who first polluted the green fields, and the fresh air, and the quiet of the country, with a steam-engine. Never mind, we are passed in safety, and the great boiler did not burst, though for the din it made, it seemed likely enough to do so. Now we have a different view before us. Through this little narrow lane, and here we are at the top of a steep field. A great variety of trees all along the bottom, mark the course of a little rill which is the northern division of our parish; as clear, as sparkling, decked with as fresh primroses, and hidden from the summer sun, by as green branches of ivy and eglantine, as when, four hundred years ago, the stately herd of gallant wild deer came down by moonlight, to drink its crystal water. Come on! there are no wild deer now, and we have a long way before us, up the hill and across the ploughed fields leading to the road. It was very dirty, along what the people here call the black causeway, and my companion was fain to mount the wall, and walk along the top of it, to escape some of the mud; and then as we were crossing a very wet and dirty gate, as carefully as we could, by passed a grand dowager in her chariot, and she, as well as her laced footmen, seemed much amused at our condition; but they did not offer us a seat, so we travelled on. Two miles and more of very uninteresting road; and yet perhaps it was so, (as indeed I believe, upon consideration, we shall find that most things are,) only because we were ignorant. Every tree has wonders to show; every cottage a history, often of deep and touching interest, if we did but stop to inquire into it. There, perhaps, where we saw an old woman look up hastily from her labor, as a tall lad in a sailor's jacket, passed—lives a mother, whose son is buried in the wide waters, and yet she trims the fire for him, and keeps the place for him night after night, vainly expecting his return. In that neat cottage, which looks as if it had lately been repaired, lives, probably, a newly-married couple: in what order their little garden is, and what a beautiful blossom they have on their old pear tree.—Ah! there is the pretty mistress of it, with her little infant in her arms. But come on! don't let her see us looking at her; she is pale, and looks very, very sad, and her clean cap has a close, deep mourning border. How very young she looks, poor thing can she be a widow already? Oh, wherever a human dwelling is, there must be some feeling with which human hearts should be able to sympathize; some tale to which a human ear should listen with deep attention.

But now we are come to a beautiful descent of the road. The sloping fields on our right, and the aged trees stretching over our heads, with all their lovely variety of budding foliage—chestnut and lime, scented poplar and lofty elm, green weeping willow and silver birch; who can pass on and fail to admire them. And, hark! up the soft wind comes another sound mingled with that of the rustling branches—a merry peal of bells. Ignorant I am of other music, but I know how I love that sound. The time may come, as Keble says, when

"Strange to our ears the church bells of our home"—

will be. It may; but I think I must be very deaf, or very mad, before that sound can lose its interest to me.

We were weary with our long walk, but our steps sprung more lightly as they moved to that music, and we soon came in sight of the flag floating round the low spire; and then into the church-yard, which was thronged with people waiting for the expected procession. We took refuge out of the bustle in the quiet church, and had much pleasure in looking round on the gray arches and the gothic windows. The one opposite my seat was quite hidden by mingling sprays of dark ivy, and the light, young leaves of a dwarf elder, which grew outside; and I was glad to see the church, as all places dedicated to the worship of God should be, in good repair and neat order. Then came the procession, flags, and music; the workmen looking very important with their blue cockades, and the school-boys displaying their "peeled willow wands," and all the paraphernalia usual on such grand occasions.

But we had no longer time for looking on.—The service began to remind us that we were in the house, and before the face of "Almighty God our heavenly Father;" and that our fellow-men were for a while to be forgotten; that we were sinners who had pardon to crave—work to do with Heaven, of importance to make us pause even in earth's noblest business. The first lesson for the day was appropriately the twenty-ninth of the first of Chronicles, recording the cheerfulness with which Israel once gave for the erection of a temple to her God, when "the people rejoiced for that they offered willingly, and David the king also, rejoiced with great joy." Oh! for such a spirit under a better dispensation than that of Moses. After the second lesson, according to the beautiful provision of the rubric, admonishing the people, that "it is most convenient for baptism to be administered, when the most number of people come together, for that the congregation may testify the receiving of the newly-baptized into the number of Christ's Church; and that every man present may be put in remembrance of his own profession made to God in his baptism;" "the priest coming to the font, then filled with pure water, and the sponsors and the people with the children being ready"—I saw to my great delight, that there was to be a public baptism. All the services of our Church are Scriptural in their origin, and soothing and strengthening in their tendency. This is one of the most deep interest; for they who have had the smoothest passage, must know something of the tossing waves of this troublesome world; they who have seen least of the tempest, yet know that deep answereth to deep, "and lifteth up her hands on high;" and that there is safety only for those who have been received into the ark of Christ's Church. And listen! we are commanded not to doubt, but earnestly to believe that He will favorably receive these present infants; we do not—the promise is made by one, who, for his part, will most surely keep and perform. So we looked on with thankful hearts, as the clear water glistened on the calm brow, and the cross was signed, and "the young soldiers duly sworn." Blessed children! to be laid so early in their kind Saviour's arms. Blessed Church! that so faithfully brings them to Him. The country choristers, who from their number, and from my observing amongst them certain grave faces which I have seen elsewhere, I think were strengthened by the assistance of all their musical brethren from the villages round, sung the one hundred and twenty-second psalm, beginning—

"Oh 't was a joyful sound to hear
Our tribes devoutly say," &c.

in what appeared to my uninitiated ears, very good style for a country band. A little allowance needs always be made for the strong accent and the determined loudness of voice; for they think it beneath their dignity to sing low; but on this occasion only a *little* allowance was necessary. "It *was* a joyful sound," and I enjoyed it. The sermon, too—and thanks to the neat matron who acted as pew-opener on the occasion, we were placed near the pulpit, and so that we could hear well—was one which I had better not attempt to describe, because I have here neither time nor ability to say how Scriptural and how appropriate it was. But we were so interested by it, and it so completely took up our attention, that not until it was quite over, we observed how the clouds had darkened, and the mist thickened, and was descending in a soft, steady rain.

"How very unfortunate!" said every body. The people who formed the procession, which was here to be joined by many clergymen and gentlemen, had more than a mile across the country to walk; and then it was so wet for the women and children in their best clothes, and the umbrellas, under every one of which two or three were crowded, soon got so completely wet, that they really did more harm than good. How very unfortunate! thought the trim gentlemen from the city, who had come in carriages to church, and were now obliged to walk two and two, through the middle of the mud—country mud, of which some of them had little idea. "It will be long enough before you find any of them walking in a Kingswood procession again, I should think;" and yet that is not the case, there is many a one there of whom I have reason to know well, if there was any duty to be done, one good work to forward, or one friend to serve, they would willingly submit to more inconvenience than to-day's, and come through heavier roads than these to do it.

You will think that, considering how far we were from home, we must have thought it rather unfortunate also. But I know not how it is, my parties of pleasure always turn out well. (In this unkind world, it has always been my lot hitherto to meet with kindness;) and so, during all the rain that day, I found myself comfortably seated in a carriage, amongst strangers, yet treated almost as a friend. My companion had joined the procession, which, as it came through the trees, and across the ground to the appointed spot, really looked extremely pretty; and when the rain passed off, which it did presently, wanted nothing but a gleam of sunshine to make it a most glad and joyous spectacle. But that gleam, I must confess, was wanted.

I do not understand exactly the mechanism employed on these occasions—it is very simple, I believe; but the crowd is at such times so great, that one cannot expect then to take a lesson on the powers of the lever and pulley; but I saw the little glass in which were enclosed the coins of the present reign, and the names of the principal persons concerned, and I looked at it, wondering who shall see them next. When the temple about to be erected shall have fallen at length by slow decay, and the plough of the husbandman, forgetful that it ever stood there, shall find itself impeded by the mouldering foundation; these coins, perhaps, as those of the Roman emperors have sometimes been, may again be cast forth to light. Who shall decipher, then, their image and superscription?—Will the truth of God and his ordinances be then continued to our country; or will God before that time, being "weary of a race like ours," have removed the candlestick out of its place? Who can tell? And this great multitude, one eye after another shall be closed in death; one voice after another shall be hushed, and every one be quiet in his grave; and the little children who were brought to lay their hands on the stone, that they might tell their sons, and their sons' sons that they had done so; they, and all their generations shall have passed away, and their names shall be forgotten. O changeable world! what an unspeakable blessing is that Gospel which lifts our hopes and our hearts above thee! As soon as the company had established themselves on the platform, and quiet could be obtained; the hymn, the words of which were beautiful, and which sounded very sweetly in the open air, rose; and the voice of prayer was heard, entreating God's blessing for his Son's sake, on the work begun, and his presence in his temple, when it should be accomplished. The stone descended to its place, and when the money which was collected toward defraying the expenses of the intended building was laid on it to be counted, the band was desired to play the national air: but a valued friend of ours, very characteristically requested them "to praise God first, and the king afterward;" so in a moment, many voices joined in the old doxology,

"Praise God, from whom all blessings flow"—

and the sweet and well-known music rose clearly on the soft fresh wind. Nothing remained, but to "bless God and to take courage."

Happily, we had no more rain, so that our journey was—to me it could not be otherwise—very pleasant; and we compared notes of our adventures during the short time we had been parted; admired the words of the hymn; and joined in hoping, that as the foundation has been laid in prayer, the top-stone may, ere any very long time, be put on with shouting.

Scenes in our Parish.

PRACTICAL.

CHEERFUL OBEDIENCE.

"Make me to go in the path of thy commandments; for therein do I delight."—*Ps.* cxix. 35.

Equally ignorant are we of the path of God's commandments, and impotent to walk in it.—"The *light of life*" is therefore promised, at once to "give us understanding," and to "make us to go in the path." Blindness is to be removed, light poured in, and quickening life to walk in the light. Thus "all is of God," who "openeth the eyes of the blind," and "worketh in us to will and to do of his good pleasure." Is there any natural inclination toward this path? Far from it. "The carnal mind is not subject to the law of God, neither indeed can be." There must be therefore some new bias, some constraining principle introduced. There must be an act of the power of God—"Turn thou me, and I shall be turned." "Make me to go in the path of thy commandments." If ever we have through a spiritual acquaintance with this path, found some delight in it, still we want accelerated motion to run with increasing alacrity. We want to take "the Lord God for our strength, and he shall make our feet like hind's feet, and shall make us to walk upon our high places." Sometimes the path may appear uninviting, when seen with the eye of sense, rather than with the eye of faith. Through this distorted vision all its difficulties are brought into full view, while all its counterbalancing enjoyments are hid. Let us, however, exercise that "faith which is the substance of things hoped for, the evidence of things not seen." Let us exhibit our proper character, "walking by faith and not by sight," and our discernment of unseen things will be more clear, and our enjoyment of them more permanent. The prayer will then be with increasing earnestness of desire—"Make me to go in the path of thy commandments."

But we must not be content with walking in this way; we must seek to "delight in it." Delight is the marrow of religion. "God loveth a cheerful giver," and accepts obedience only when it is given, not when it is forced. He loves the service of that man, who considers it his highest privilege and pleasure to render it, and whose heart rejoices in the way, "as a giant to run his race." Fervent prayer and cheerful obedience, mark the experience of the thriving Christian. As a true "child of Zion, he is joyful in his King:" he loves his service, and counts it "perfect freedom," the dominion of love, mercy, and grace. But what does the poor, weak, self-condemned penitent say to this description of a child of God? He is distressed by it, and because he thinks he cannot find the same marks in himself, he concludes that he does not belong to the heavenly family, not considering that his very grief is caused by his love to, and delight in, that way in which he is so hindered, and in which he daily prays—"Make me to go." It was probably the same sense of weakness and inability "to go in the path of God's commandments," which urged David's prayer, and if it urges yours, poor trembling penitent,—if it sends you to the throne of grace, you will, ere long, receive an answer of peace, and "go on your way rejoicing."

If then each of us can say of this path—"therein do I delight"—we are not only following David, but we bear the image of his Lord, and our fore-runner in this path. He could testify to his Father—"I delight to do thy will, O my God:" and to his disciples—"I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work:" and as a proof of the intenseness of his joy, he could, to their great amazement, "go before them" to Jerusalem, unappalled by the "baptism" of blood which awaited him, yea, even "straitened" with the unquenchable ardor of his love, "until it was accomplished."—*Bridges on Ps.* cxix.

ON OVER ANXIETY.

How often and how fondly do we place all our hopes of earthly happiness on the fulfilment of some dearly cherished wish. How entirely do we sometimes allow our affections and our energies to be absorbed in one object! How coldly and tamely do we perform duties which have no reference to this object; and how disconsolate and joyless does our state appear to us, if the accomplishment of our wish be denied, or the object of all our hopes and fears be removed from our sight! But is this conduct becoming a Christian? Is it offering a service acceptable in the sight of our heavenly Father? Have we been commanded not to set our affections on the things of this world, and yet shall we continue to bestow our best and warmest feelings on this life, and think that God will rest satisfied with the lukewarmness and indifference of a heartless service? Does not daily experience teach us the folly of placing our happiness on the vain and perishable things of this world? Is there one amongst us, who can say, that any wished-for blessing, when obtained, has answered his expectations? Do we not, on the contrary, find that the things we have most earnestly longed for, and for the attainment of which, our soul has panted day and night, prove, in possession, if not causes of distress and annoyance, at least vain, unsatisfactory, and very different from the picture our fancy had drawn of them? Our delight, like that of the Israelites at the sight of the water at Marah, after a three days' thirst, is changed into grievous disappointment, when, like them, we taste and find it bitter. And thus it must ever be with us, while we are wrapped up in the pleasures and enjoyments of this world: it is this worldly spirit which teaches us to murmur and repine at every trial, and at every disappointment. We "know not what we ask;" and were there not one above, able and willing to judge for us, we should be miserable indeed. We all of us think our own trials peculiarly severe, and more difficult to bear than those of our neighbors, apparently forgetting, that no misfortune can befal us, without the will of an all-wise and all-merciful Providence, who intends all for the good of them that love him.

A mother is suddenly bereaved of a much-loved child, and she thinks his loss insupportable, *because* his death was so unexpected, and his illness of so short a duration. Think, then, you who thus refuse to be comforted, how much more trying it would be to your feelings as a mother, to see your child day by day, suffering from a painful disease, to know that he wants more care and attention than you have it in your power to give—to see your husband, who can with his utmost industry, only earn enough for the support of his family, sigh when he thinks of the additional distress that his poor child's long illness will occasion:—think of these things, and ask yourself, if yours be not a merciful dispensation?

A husband is deprived of the partner of his joys and sorrows; and he unceasingly deplores his loss; perhaps, ere long, some heavy misfortune befals him; and does he not then feel thankful, that the wife of his bosom has been spared the bitter portion that has fallen to *his* lot?

My Christian friends, our own daily experience must furnish us with sufficient proofs of our unfitness to choose for ourselves. If we will only examine every trial, we shall invariably discover the hand of a kind and merciful God—one who wounds us for our good, and chastens us with the tenderness and love which a father shows his children. In all the misfortunes which befal us, we may find great cause for thankfulness, if, in the spirit of true Christians, we look upon them as trials sent in mercy, and for our good. Are we sick? Then let us be thankful that we are spared the trials incident to those in health. We may thus, perhaps, avoid being called upon to account for time, which, if we had been well, might have been misspent; for God has laid us on a bed of sickness, and we cannot rise from it to perform our daily duties. Are we poor? Then, hereafter, we shall not have to answer for riches abused; for opportunities of doing good neglected, for having allowed our poor brethren to languish in distress, whilst we were ourselves enjoying luxury and ease. Has God denied us the blessing of children? Let us remember, that we are spared the anxiety attendant on bringing them up, and providing for them; and, if we can never be enlivened by their mirth, or comforted by their dutiful conduct, we can never know the distress a parent feels, on seeing his children tread in a way that is not good, and act in opposition to the will of God. In the midst of sorrow and suffering, let us ever remember, that this world is not our home, that we seek a better and a heavenly country, where "the wicked cease from troubling, and the weary are at rest;" and that it is through tribulation, as we are taught, that we are to enter the kingdom of God. With Eli of old, let us at all times say, "It is the Lord, let him do what seemeth him good;" and, in this spirit, let us receive every trying dispensation, ever bearing in mind, that our heavenly Father "knoweth whereof we are made, he remembereth that we are but dust;" and that, with every trial, he will, if we seek for it aright, send us strength according to our need.

(London) Cottager's Visitor.

DEVOTIONAL.

THE LOVE OF DUTY.

"And I will delight myself in thy commandments, which I have loved."—*Ps.* cxix. 47.

It is but poor comfort to the believer to be able to talk well to others upon the ways of God, and even to "bear the reproach" of his people, when his own heart is cold, insensible, and dull. He aspires at nothing less than delight in these ways, and he has the encouragement, that he shall not seek in vain. Why do we not more boldly use the language of faith, and say—"*I will delight* myself in thy commandments?" That which is the burden of the carnal heart is the delight of the renewed soul. The former "is enmity against God, and therefore is not, and cannot be, subject to his law." The latter can delight in nothing else. If the Gospel separates the heart from the delights of a sinful world, it is only to make room for delights of a more elevated, satisfying, and enduring nature. It is true Satan generally baits his temptations with that seductive witchery which the world calls pleasure. But has he engrossed all pleasure into his service? Are there no pleasures beside "the pleasures of sin?" Can the ways of the Lord promise nothing but difficulty and trial? What means then the experience of him who counted them "more to be desired than gold, yea, than much fine gold: sweeter also than honey and the honey comb?" The marrow and fatness of our Father's house is surely a most gainful exchange for the husks of the far country. The joy of the saint is not that false, polluted, deadly joy, which is all that the worldling knows, and all that he has to look for; but it flows spontaneously from the fountain of living waters through the pure channel of "the word of God, which liveth and abideth for ever." Nay, so independent is it of any earthly spring, that it never flourishes more than in the desolate wilderness, or the sick-bed solitude; so that "although the fig-tree shall not blossom, neither shall fruit be in the vine, yet we will rejoice in the Lord, we will joy in the God of our salvation." The world see what religion takes away, but they see little of what it gives; else, instead of pitying our folly, they would reproach their own blindness. "Thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." But acceptable obedience must flow from love, and be accompanied with a measure of delight. And surely at the very time that we are "abhorring ourselves in dust and ashes" before our God, we have every reason to delight in his ways; and it cannot be entirely right with us, until something of this "delight in God's commandments" is felt and enjoyed. But do we complain of the dulness of our hearts, that we cannot "delight in the commandments of God?" Let us seek for a deeper impression of redeeming love. The result of such an impression cannot be less than grateful obedience and holy delight. Let us endeavor to turn our complaints into prayers, and the Lord will quickly turn them into praises. Let us watch against every thing that would intercept our communion with Jesus. Distance from him must be accompanied with poverty of spiritual enjoyment—"All our springs are in thee."—*Bridges on Ps.* cxix.

PREACHING THE GOSPEL TO THE POOR.

To the poor, chiefly, was the Gospel preached by our Saviour, and so ought it to be by his ministers; and if their edification be the great object of sermons, the language of them should be plain and intelligible to the most unlearned hearers. The poor certainly want the instructions and consolations of religion most; and it is surely an act of great kindness and charity to furnish them with those lights that may show them the way to eternal happiness, and with those comforts that may smooth the ruggedness of the journey.

Bp. Parkinson.

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